THE CAMBRIDGE BIBLE FOR SCHOOLS & COLLEGES

THE FIRST BOOK OF THE KINGS

EDITED BY
PROFESSOR J. R. LUMBY, D.D.

GENERAL EDITOR
J. J. S. PEROWNE, D.D.
DEAN OF PETERBOROUGH

222.5
L97
cl
cop.5

Library of
Wellesley College.

Presented by
Mr. A. A. Sweet,

Ret

KE&Co.
STATIONER

The Cambridge Bible for Schools and Colleges.

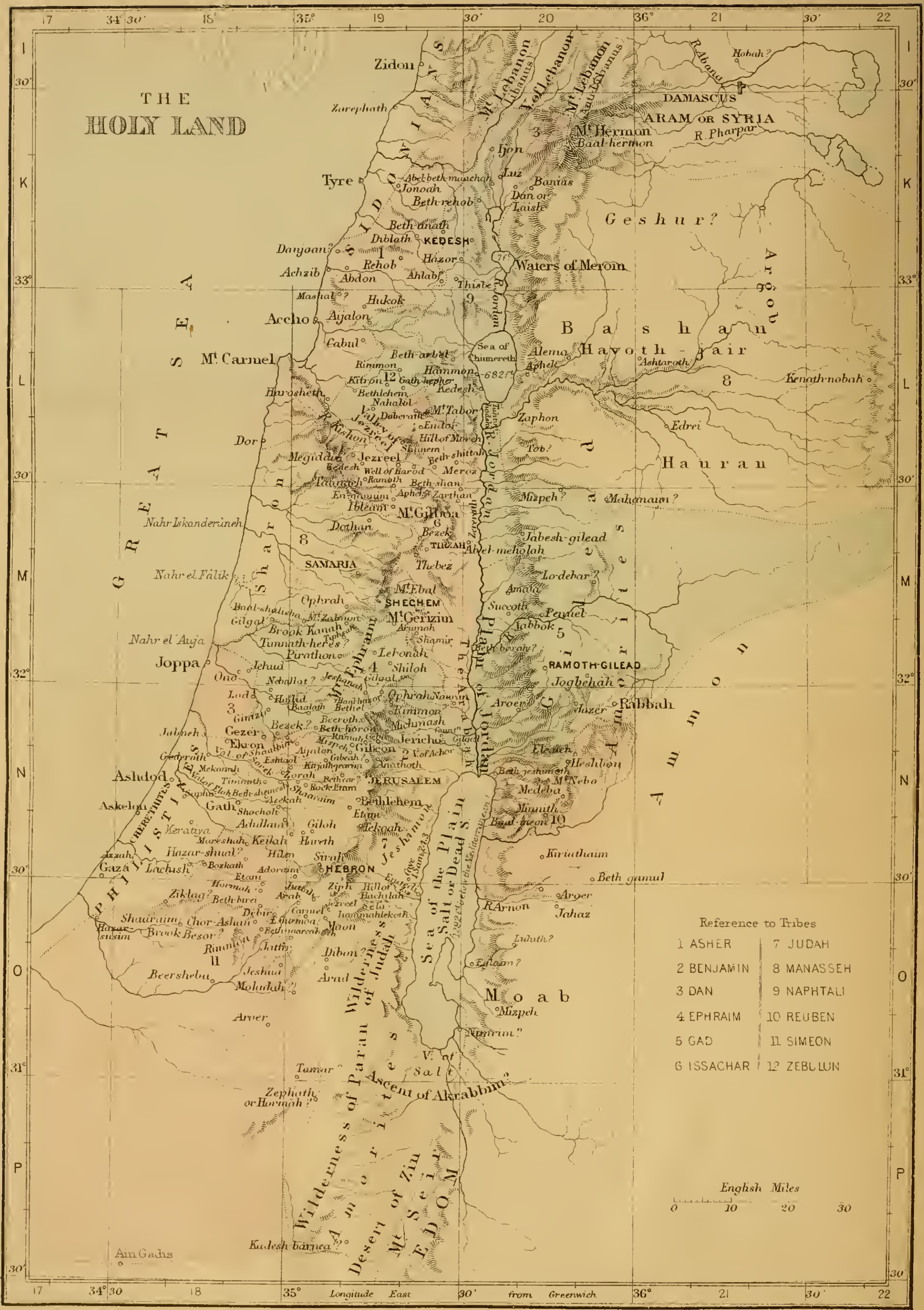
THE FIRST BOOK

OF THE

KINGS.

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Cambridge: DEIGHTON, BELL, AND CO.
Leipzig: F. A. BROCKHAUS.


THE
HOLY LAND
Zidon
Zarephath
Tyre
Abel-beth-maachah
Jonoah
Beth-rehob
Beth-anath
Dibloth
KEDESH
Danjaan?
Achzib
Rehob
Abdon
Hazor
Ahlab
Mashal?
Hukok
Accho
Ajalon
Cabul
Mt. Carmel
Beth-arbel
Rimmon
Kitron
Gath-hepher
Hammon
Bethlehem
Nahalol
Kedesh
Harosheth
Daberath
Mt. Tabor
Endor
Hill of Moreh
Shunem
Dor
Megiddo
Jezreel
Beth-shittah
Kedesh
Well of Harod
Meroz
Taanach
Rameth
Beth-shan
En-gannim
Aphek
Zarthan
Ibleam
Mt. Gilboa
Dothan
Bezek
TIRZAH
Abel-meholah
SAMARIA
Thebez
Mt. Ebal
SHECHEM
Mt. Gerizim
Ophrah
Baal-shalisha
Gilgal
Mt. Zalmon
Brook Kanah
Timnath-heres?
Arumah
Shamir
Pirathon
Lebonah
Shiloh
Joppa
Ono
Jehud
Neballat?
Jeshanah
Gilgal
Ophrah
Lod
Hadid
Baalath
Bethel
Rimmon
Gimzo
Michmash
Bezek?
Beeroth
Beth-horon
Ramah
Jericho
Gezer
Jabneh
Ekron
Mizpeh
Gibeon
Gilgal
V. of Achor
Gederoth
Val. of Sorek
Eshtaol
Ajalon
Gibeah?
Kirjath-jearim
Anathoth
Ashdod
Mekonah
Zorah
Beth-car?
Rock Etam
JERUSALEM
Timnath
Valley of Elah
Beth-shemesh
Zanoah
Askelon
Gath
Shochoh
Azekah
Shaaraim
Bethlehem
Etam
Adullam
Giloh
Tekoah
Keratiya
Mareshah
Keilah
Hareth
Azzah
Hazar-shual?
Hilen
Sirah
Gaza
Lachish
Bozkath
Adoraim
HEBRON
Eglon
Etam
Engedi
Hormah
Ziph
Hilloth
Hachilah
Ziklag?
Beth-birei
Arab
Jezreel
Sela
Hammahlekoth
Debir
Carmel
Shaaraim
Chor-Ashan
Eshtemoa
Maon
Hazar-susim
Brook Besor?
Beth-marcaboth
Rimmon
Jattir
Dibon?
Beersheba
Jeshua
Arad
Moladah?
Aroer
Tamar
Zephath or Hormah?
Kadesh-barnea?
Ain Gadis
Sea of Chinnereth
-682 ft
Mt. Lebanon
Libanus
Anti-Lebanon
Antilibanus
Mt. Hermon
Baal-hermon
DAMASCUS
ARAM OR SYRIA
R. Abana
R. Pharpar
Hobah?
Ijon
Luz
Banias
Dan or Laish
Geshur?
Waters of Merom
Thisbe
Argob
Bashan
Alema
Havoth-jair
Aphek
Ashtaroth
Kenath-nobah
Zaphon
Edrei
Tob?
Hauran
Mizpeh?
Mahanaim?
Jabesh-gilead
Lo-debar?
Amatha
Succoth
Penuel
Jabbok
Beth-barah?
RAMOTH-GILEAD
Jogbehah
Aroer
Jazer
Rabbah
Elealeh
Heshbon
Beth-jeshimoth
Mt. Nebo
Medeba
Minnith
Baal-meon
Kiriathaim
Beth-gamul
Aroer
Jahaz
R. Arnon
Luhith?
Eglaim?
Moab
Mizpeh
Nimrim?
V. of Salt
Ascent of Akrabbim
Sidonians
Gilead
Ammon
Great Sea
Sharon
Philistines
Cherethites
Nahr Iskanderuneh
Nahr el Falik
Nahr el Auja
Mt. Ephraim
Jeshimon
Wilderness of Judah
Wilderness of Paran
Wilderness of Zin
Amorites
Desert of Zin
Mt. Seir
Edom
R. Jordan
Zerkah
The Plain of Jordan
The Plain
Sea of the Plain
Salt or Dead Sea
-1292 ft
Lisan
Reference to Tribes
1 ASHER
2 BENJAMIN
3 DAN
4 EPHRAIM
5 GAD
6 ISSACHAR
7 JUDAH
8 MANASSEH
9 NAPHTALI
10 REUBEN
11 SIMEON
12 ZEBULUN
English Miles
0
10
20
30
Longitude East from Greenwich
17
34° 30'
18
35°
19
30'
20
36°
21
30'
22
I
K
L
M
N
O
P
30'
33°
32°
31°

Copyright

H. Courtier F.R.G.S.

The Cambridge Bible for Schools and Colleges.

General Editor:—J. J. S. PEROWNE, D.D.
Dean of Peterborough.

THE FIRST BOOK
OF THE
KINGS,

WITH MAPS INTRODUCTION AND NOTES

BY

THE REV. J. RAWSON LUMBY, D.D.
NORRISIAN PROFESSOR OF DIVINITY.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1888

[*All Rights reserved.*]

34684

Cambridge:
PRINTED BY C. J. CLAY, M.A. AND SONS,
AT THE UNIVERSITY PRESS.

BS
1335
.L8
1888

PREFACE

BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

DEANERY, PETERBOROUGH.

CONTENTS.

PAGES

I. INTRODUCTION.

i. Title and Divisions, Date, Author, Canonicity and Sources of the Books of Kings............ ix—xv

ii. Hebrew Text and Versions........................ xv—xviii

iii. Summary of the contents of the Books of Kings xix—xxx

iv. Historical survey of the Books of Kings......... xxx—xlii

v. Character of the Books of Kings, and their relation to the other books of the Old Testament .... xliii—xlviii

II. CHRONOLOGICAL TABLE.................................... xlix—lii

III. TEXT AND NOTES .... 1—242

IV. INDEX .... 243—248

MAPS:—

The Holy Land ....*to face Title*

Jerusalem ....*to face p.* 66

The Dominions of Solomon..........................*to face p.* 109

⁂ The Text adopted in this Edition is that of Dr Scrivener's *Cambridge Paragraph Bible.* A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed. For the principles adopted by Dr Scrivener as regards the printing of the Text see his Introduction to the *Paragraph Bible*, published by the Cambridge University Press.

INTRODUCTION.

i. TITLE AND DIVISIONS, DATE, AUTHOR, CANONICITY AND SOURCES OF THE BOOKS OF KINGS.

(*a*) WHAT we name 1 and 2 Kings was anciently only one book, called by the Jews 'the Book of Kings.' It was broken into two parts by the Greek translators of the Septuagint, who did the same by the book of Samuel and the book of Chronicles, which also at first were both single books. The division between 1 and 2 Kings is made in the middle of the short reign of Ahaziah, king of Israel, a severance which would never have been made by the compiler. Having made two parts out of Samuel, and two out of the Kings, the Greek translators named the four portions thus formed, the first, second, third and fourth books of the kingdoms, or, of the kings. The Latin versions followed the divisions, but not the names, of the Greek. The two portions of Samuel, they called 1 and 2 Samuel, and our books 1 and 2 Kings. Jerome though he knew that each of these pairs was but one book, did not attempt to change titles which had been so long accepted[1]. And the whole of the Western Church has followed the Vulgate.

The Jews did not for many centuries adopt the division which had thus become current among Christians. They were led to do so at last for readiness of reference in the frequently recurring controversies between the Christians and themselves. The earliest adoption by the Jews of the Christian chapters in the Old Testament has generally been attributed to Rabbi Isaac Nathan, who began a Concordance in 1437. But in the Cambridge University Library there is a Hebrew MS.[1], of at least a century earlier date, in which the Christian divisions are marked all the way through. Into printed Hebrew Bibles they were introduced by Daniel Bomberg in 1518.

---

[1] On this see Jerome's preface to the Books of Samuel and Kings.

(*b*) To the date of the compilation of the Book of Kings we are guided by the latest events that are mentioned in it. The last chapter (2 Kings xxv.) concludes with the 37th year of Jehoiachin's captivity, when Evil-Merodach released him from prison. This happened B.C. 562. But this last chapter and a few verses 18—20 of chapter xxiv. are identical with chapter lii. of the prophecy of Jeremiah. There however the closing words of chapter li. 'Thus far are the words of Jeremiah' plainly shew that what follows was added by one who thought it no integral part of the prophecy, but added it to complete the historical notices found in other parts of that book, and added it most likely from this book of Kings. We may therefore conclude that this book was compiled after B.C. 562. But the compiler has no word, even of hope, to record concerning the final deliverance of the nation from captivity. That deliverance commenced with the decree of Cyrus, B.C. 536, though the final migrations did not take place till the days of Nehemiah nearly a century later, B.C. 445. Had he known of any movement in the direction of a return, the compiler of Kings would surely have made mention of it. He is cheered, apparently, at the close of his work, by the clemency shewn to Jehoiachin. He would hardly have passed over any agitation for the national redemption without a word of notice. The book was therefore finished before B.C. 536, and its date lies between that year and B.C. 561.

(*c*) Who the compiler was we have no means of deciding. The Jewish tradition[2] ascribes it to Jeremiah. But this is exceedingly improbable. The closing events recorded took place in Babylon. But at the overthrow of Jerusalem, Jeremiah was carried by the anti-Babylonian faction into Egypt (Jer. xliii. 6, 7) and after his arrival there we know not what befel him. His outspoken prediction, however, of evils to come on Egypt and on those who sought shelter there was not likely to go unpunished by the Jews who had brought him with them. Jewish writings[1] speak of his escape to Babylon. But the statement is merely an opinion in support of the current tradition. Nothing whatever is known of his fate, and there is no ground whatever, beyond tradition, for supposing him to have been the compiler of the Kings.

---

[1] No. 13. See *Catalogue of Heb. MSS.* by Dr Schiller-Szinessy, p. 17.

[2] *T. B. Baba Bathra* 15a.

(*d*) In the Hebrew Bible the book stands as part of the division called by the Jews 'the Earlier Prophets.' From the Jews it was received into the Christian Canon, and there has never been any question about its acceptance.

(*e*) The compiler specifies three sources from which his narrative is drawn:

(1) The Book of the acts of Solomon (1 Kings xi. 41) as the authority for Solomon's reign.

(2) The Book of the Chronicles of the kings of Judah, mentioned *fifteen* times: for the acts of Rehoboam (1 Kings xiv. 29); of Abijam (xv. 7); of Asa (xv. 23); of Jehoshaphat (xxii. 45); of Joram (2 Kings viii. 23); of Joash (xii. 19); of Amaziah (xiv. 18); of Azariah (xv. 6); of Jotham (xv. 36); of Ahaz (xvi. 19); of Hezekiah (xx. 20); of Manasseh (xxi. 17); of Amon (xxi. 25); of Josiah (xxiii. 28) and of Jehoiakim (xxiv. 5).

(3) The Book of the Chronicles of the kings of Israel, quoted *seventeen* times: in the history of Jeroboam, the son of Nebat (1 Kings xiv. 19); of Nadab (xv. 31); of Baasha (xvi. 5); of Elah (xvi. 14); of Zimri (xvi. 20); of Omri (xvi. 27); of Ahab (xxii. 39); of Ahaziah (2 Kings i. 18); of Jehu (x. 34); of Jehoahaz (xiii. 8); of Joash (xiii. 12); of Jeroboam II. (xiv. 28); of Zachariah (xv. 11); of Shallum (xv. 15); of Menahem (xv. 21); of Pekahiah (xv. 26); and of Pekah (xv. 31).

---

[1] *Seder Olam Rabba* 20.

We have but to turn to the Books of Chronicles to find out the character of the writings to which these three general titles are given. The Chronicler adheres so closely to the language of Kings throughout the history of Solomon, that a comparison at once convinces us that he drew his narrative from the same documents as the earlier compiler. But he (2 Chron. ix. 29) describes his authorities as 'the Book' (R.V. history) 'of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer.'

We find here the key to the origin and character of all the three sources of information accessible to the compiler of Kings. 'The Book of the acts of Solomon' comprised three works written by prophets contemporary with Solomon, and which, embracing the whole period of his reign, were naturally soon gathered into one treatise, and called by one collective name. The prophetic spirit and the religious drift of all we read in the history is thus accounted for. In the notes it has been remarked that the whole purpose of the narrative is to picture Solomon's life a success, and the building of the Temple as acceptable, in so far only as the one was led in the fear of Jehovah, and the other stood as a token of obedience to the divine will; and that when Solomon's decline began, it is God who is represented as raising up the adversaries against him. A record of such a character is the composition of no mere historiographer, but bears on the face of it the imprint of prophetic hands.

When we turn to the second authority which the compiler quotes, 'the Book of the Chronicles of the Kings of Judah' and compare with it the works cited by the Chronicler, the same conclusion is arrived at. 'The Book' (R.V. histories) 'of Shemaiah the prophet and Iddo the seer' are quoted by him (2 Chron. xii. 15) as containing the events of the reign of Rehoboam, and his narrative, drawn from thence, is practically identical with the record in Kings. The same may be said concerning Abijam's reign, for which the Chronicler refers (2 Chron. xiii. 22) to 'the story' (R.V. commentary) 'of the prophet Iddo.' The authority which he gives for Jehoshaphat's reign (2 Chron. xx. 34) is 'the Book' (R.V. history) 'of Jehu, the son of Hanani.' And after this reference a sentence follows, translated in R.V. thus: 'which is inserted in the Book of the kings of Israel[1].' This is precisely the explanation to which all the evidence tends. The prophets wrote their several books, and as time went on they *were taken up*, and included in the large collection which at last acquired the title 'the Book of the Chronicles of the kings of Israel (or Judah).' We find it noticed further (2 Chron. xxvi. 22) that Isaiah the prophet the son of Amoz was the writer of the history of Azariah (Uzziah), and also (2 Chron. xxxii. 32) of the acts and good deeds of Hezekiah. But here again it is stated expressly that 'the vision of Isaiah' is included in 'the Book of the kings of Judah and Israel.' Once more concerning Hezekiah's son, Manasseh, the Chronicler tells us that his acts are to be found partly 'in the Book of the kings of Israel' (2 Chron. xxxiii. 18) and in the following verse, that other things concerning him are written 'in the history of Hozai' as the R. V. renders, but the LXX., which the A. V. follows, translated 'among the sayings of the seers.'

With regard to the other kings, whose history is recorded in Chronicles, the writer is content with referring to 'the Book of the kings of Judah and Israel,' as he does (2 Chron. xvi. 11) for Asa, and (2 Chron. xxv. 28) for Amaziah, and (2 Chron. xxviii. 26) for Ahaz; or, with the names of the kingdoms in reverse order, to 'the Book of the kings of Israel and Judah,' as (2 Chron. xxvii. 7) for Jotham, (2 Chron. xxxv. 27) for Josiah, and (2 Chron. xxxvi. 8) for Jehoiakim. In one case, that of Joash, (2 Chron. xxiv. 27) he merely calls his authority 'the story' (R. V. commentary) 'of the book of the kings.' The three modes of reference last mentioned seem to indicate that before the Chronicler undertook his work, the process of combination had gone on so far as to convert all these separate 'commentaries,' 'histories,' 'visions,' and 'stories' into one comprehensive work which could be cited indifferently as 'the Book of the kings of Judah and Israel,' or, 'of Israel and Judah,' or simply as 'the Book of the kings.'

---

[1] The A. V. gave for this clause 'who *is mentioned* in the Book of the kings of Israel,' but on the margin was added the literal rendering of the Hebrew 'was made to ascend,' which when applied to the book and not to the person intimates what is now expressed in R. V.

Of the kings of Israel, except in one or two places where their acts are interwoven with, and affect the history of, the kingdom of Judah, the Chronicler makes no mention. We may safely conclude, however, from the way in which he so often speaks of the 'Book of the kings of Israel and Judah,' that he had before him their annals also, though it was foreign to his purpose to record much of them. And the whole history of both kingdoms had been put together on the same plan, and out of like materials, these materials being the writings of the prophets who flourished during the several reigns. We need not then be surprised to find large sections of 'the Book of kings' devoted to the lives of the great prophets Elijah and Elisha, and to the history of Micaiah's appearance before Ahab. The writings of the prophets were not exhausted by the history of the two kingdoms, and no theme would more commend itself to the prophetic scribe than the mighty works of those two champions, who stood forth, at a time when the house of Ahab had led Israel into heathen idolatry, to make known in Israel's darkest days, by action and speech, that Jehovah had still 'a prophet in Israel.'

It will be seen, then, that the 'Book of Kings' must consist in great part of the writings of those who were contemporary with the events of which they wrote, and that we cannot treat the book as a work of the date when the Compiler lived. And being gathered in the main from prophetic histories, there will naturally be a similarity of motive pervading the whole. To the Compiler we may ascribe those portions which compose the framework of each particular reign, i.e. the accounts of the accession and parentage[1], and of the death and character of the several kings, in which there is exhibited hardly any variation of form; but the date of all which is not of this character must be judged of from internal evidence. The uniform setting of the whole work is important to be noticed as it is a proof of the unity of the composition. To its present form the work has been brought all by the same hand.

---

[1] It is precisely in these portions that the chronological difficulties present themselves. Some of the smaller inconsistences (cf. 2 Kings viii. 25 with ix. 29) may have arisen because the Compiler made use of several authorities, in which the numbers were not quite in accord, but which, from the Jewish mode of reckoning in such matters, would not

ii. Hebrew Text and Versions.

It is much to be deplored that we possess no MSS. of the Hebrew Bible of a date earlier than the 10th century of the Christian era. Thus more than a thousand years intervene between the close of the Old Testament Canon and the writing of our oldest copy. It would be marvellous if during so long a period the fallibility of scribes had not, here and there, suffered mistakes to find their way into the text. But the conditions under which it was transmitted were undoubtedly very favourable to its correct preservation. During many centuries the consonants only were written down, the knowledge of the vowels, that were to be read with them, being preserved by tradition[1]. This caused correct reading to be a large part of a Jew's education, and to insure the retention of the proper vowels, it was permitted to any one in the synagogue to interrupt the reader if he introduced a change. Thus the whole people were made conservators of the sacred text.

It was only when the Jewish nation became dispersed, and the safeguards, which had been sufficient and available among a small and united people, were found to be inoperative, that the Jewish scribes, who were the guardians of the correct tradition (*Massorah*, as it was called), began to add vowel signs to the consonants, that the people in their dispersion might all pre-

---

appear conflicting. More serious discrepancies (cf. 2 Kings xv. 30 with 33) must be attributed to later hands. We cannot suppose that the two verses just referred to were allowed to stand as they now do by the original Compiler of the book.

[1] See note on 2 Kings xviii. 10.

serve the sacred words as they had been handed down for generations. We cannot fix the date when the vowel points were added, but the work was certainly not completed before the death of Jerome, A.D. 420 ; and probably not for a century or two later. This form of the text is the same in all our Hebrew MSS., and as it exhibits the traditional reading, it is often spoken of as the *Massoretic* (i.e. traditional) text. When once such an authoritative text was put forth, none would be more anxious than the Jews themselves to destroy all copies of a different kind. Hence comes, in part at least, the absence of very early MSS.

The way in which the vowel points were introduced appears to have been somewhat of this kind. It was a gradual process. At the commencement some copy of the consonantal text was selected as the standard, perhaps because it was beautifully written. To this standard all future copies were made to conform. The vowels were probably first attached to the books of the Law, and to those portions of the Prophets, which, like the Law, were read in the public services. In process of time the system of vocalization was extended to every part of the text. But it was found that in the standard text adopted there were many places where the consonants written down were not those which tradition required to be read. That the consonants of the accepted text might not on this account be modified, the *Massoretes* adopted the plan of putting, in such places, the consonants of traditional reading on the margin. These marginal notes they marked by a word (*Keri*) signifying *Read* thus, and in contradistinction the standard text is termed the *Kethib*, i.e. *written*. For an instance see notes on 2 Kings xiv. 13.

The absence of any early MSS. gives their value to the ancient versions. They were made at a time anterior to the fixing of the Massoretic text, and therefore help us to judge of the correctness of the Hebrew which has been preserved to us. Three of these are deserving of special mention.

(1) *The Septuagint.* This is a Greek version made in Alexandria at various times during the third and second centuries before Christ. It owes its name to an ill-founded tradition that it was made by 72 (*Septuaginta* = 70, the nearest

round number) persons sent to Alexandria from Jerusalem at the request of Ptolemy Philadelphus. A comparison of the various parts shews that it was neither made all at one time, nor all by the same translators; but some time before the birth of Christ in consequence of the wide prevalence of the Greek language this version had largely taken the place of the Hebrew text. From it by far the largest part of the quotations in the New Testament are made: it was used by such writers as Philo and Josephus, by the Greek Fathers, and from it were made the various Latin translations which existed before the Vulgate. There exists, as will be seen from the notes, two principal recensions of the Septuagint, one preserved in the Alexandrine MS., which is in the British Museum, and another at the Vatican. The former of these has been largely brought into harmony with the present Hebrew text, and from this cause its value for critical purposes is not so great. The Vatican MS. varies considerably by additions and omissions, and also in arrangement, from the Massoretic text and seems here and there to represent a somewhat different Hebrew. In the books of Kings the help which we derive from the Septuagint is not so great as in some other books (e.g. Samuel) but it will be seen from the notes that certain alterations in the Hebrew text are suggested by it, a few of which for example, in the account of the building of the Temple, are clearly necessary to be made. One long addition has been specially described in the notes (see p. 145) but it deals with a matter which does not concern the correct reading of the text. The history also of which it treats, refers much more to what happened in the days of David than of Solomon, so that all but a very few words in it seem to be out of place where it is inserted.

(2) *The Targum*[1] (or interpretation) ascribed to Jonathan Ben-Uzziel. This is a Chaldee paraphrase reduced to writing about the fourth century after Christ. For correction of the text it is not so valuable as for the traditional interpretations

---

[1] *Targum* is from the same root from which *dragoman*, =an interpreter, is derived.

which it preserves. It was for a long period forbidden to put Targums into writing, and a story is told that when, as Herod's temple was in building, a written Targum on the book of Job was shewn, an outcry was made that it should be buried beneath the foundation-stones that it might not come into any one's possession. But Targums exist on nearly the whole of the Bible, though many are of very late date, and only one, that named of Onkelos, on the Pentateuch, is of earlier time than the Targum of Jonathan on the Prophets.

(3) *The Vulgate.* This name[1] is now given to the Latin version of the Bible made by Jerome of which the Old Testament portion was translated not from the Septuagint but directly from the Hebrew. After preparing, at the request of Pope Damasus, a revision of the Latin version of the New Testament, Jerome took up his residence, from A.D. 387 till his death in A.D. 420, at Bethlehem. There he studied the Hebrew Scriptures, with the guidance of the best Jewish scholars then living in the Holy Land and produced at various times a new Latin translation. Of this Samuel and Kings first appeared[2]. Hence the version which he made is a very precious guide on points of traditional interpretation, and it is also very important as evidence that since Jerome's day the original Text has suffered no alteration worth noticing. We can see from his renderings that the vowel points now inserted were not always the same as were accepted by Jerome's teachers, but in the matter of consonants his Hebrew was substantially just the same as ours.

---

[1] *Vulgata versio*, was used before Jerome's time, and by Jerome himself, for the *current* Latin Version in use. It is a rendering of the Greek ἡ κοινὴ ἔκδοσις which was a name given to the current text of the Septuagint. But after Jerome's Version took the place of all others in the Western Church the name *Vulgate* was confined to it.

[2] The preface which Jerome wrote for these books is generally known as the *Prologus Galeatus*, and gives a full and interesting account of the Hebrew Canon, with the arrangement of the books, and the reasons for such arrangement.

iii. SUMMARY OF THE CONTENTS OF THE BOOK (I. AND II. KINGS).

A. Closing days of the life of David. (i. 1—ii. 11.)

i. *Contest for the succession.*

(*a*) Adonijah in David's sickness usurps the kingdom. 1 Kings i. 1—10.
(*b*) Appeal of Bathsheba and Nathan. i. 11—27.
(*c*) Solomon is anointed, as the succession is in dispute. i. 28—41.
(*d*) Alarm of the usurper and his adherents. i. 42—53.

Evil is still raised up out of David's house; the sword shall never depart. (2 Sam. xii. 10, 11.)

ii. *David's dying charge.*

(*a*) To Solomon himself. ii. 1—4.
(*b*) Concerning Joab, Barzillai, and Shimei. ii. 5—9.
(*c*) Death of David. ii. 10, 11.

The spirit of his charge is of the Law, not of the Gospel. 'Of Thy goodness slay mine enemies.' (Ps. cxliii. 12.)

B. King Solomon in all his glory. (ii. 12—x. 29.)

i. *Removal of his adversaries.*

(*a*) Adonijah asking Abishag to wife is put to death. ii. 12—25.
(*b*) Abiathar is thrust out of the priesthood. ii. 26, 27.
(*c*) Joab is slain at the altar. ii. 28—35.
(*d*) Shimei transgresses and is not spared. ii. 36—46.

'The wrath of a king is as messengers of death.' (Prov. xvi. 14.) Thus, in the spirit of his age, did Solomon shew himself a man.

ii. *His piety and wisdom.*

(*a*) Gibeon the great high place, no Temple or royal house yet built. iii. 1—4.
(*b*) Solomon's dream, and his prayer for wisdom. iii. 5—15.
(*c*) God's wisdom in him manifest by his judgement on the harlots. iii. 16—28.

He that ruleth over men must be just, ruling in the fear of God. (2 Sam. xxiii. 3.)

iii. *Solomon's magnificence and fame.*

(*a*) The princes which he had. iv. 1—6.
(*b*) His commissariat officers. iv. 7—19.
(*c*) Joy and abundance of his reign. iv. 20—25.
(*d*) His chariots, horses, and their maintenance. iv. 26—28.
(*e*) His understanding and excellent wisdom. iv. 29—34.
(*f*) Hiram, the king of Tyre, seeks his friendship, and grants timber for the Temple. v. 1—10.
(*g*) Solomon's league with Hiram. v. 11, 12.
(*h*) Solomon's levy of labourers to work in Lebanon. v. 13—18.

'There shall not be any among the kings like unto thee all thy days.' (1 Kings iii. 13.) A promise richly fulfilled.

iv. *Solomon's Temple.*

(*a*) Dimensions of the building. vi. 1—4.
(*b*) The chambers that enclosed it round about. vi. 5—10.
(*c*) God's promise to dwell there. vi. 11—13.
(*d*) The Holy place and the Oracle. vi. 14—22.
(*e*) The cherubim. vi. 23—28.
(*f*) Adornment of the walls, the floor and the doors. vi. 29—35.
(*g*) The inner court. vi. 36.
(*h*) The building finished in seven years. vi. 37, 38.

'He shall build a house for My name...I will be his father and he shall be My son. (2 Sam. vii. 13, 14.)

v. *His royal palace.*

(*a*) The house of the forest of Lebanon. vii. 1—5.
(*b*) The porch of pillars. vii. 6.
(*c*) The porch of the throne. vii. 7.
(*d*) The house of Pharaoh's daughter. vii. 8.
(*e*) Excellence of the work, and the court round about it. vii. 9—12.

Note the brief mention of what was built for the king's own use. Stonework and cedar here, but the gold, and what is richest, for the house of the Lord.

vi. *Works of Hiram, the Tyrian founder.*

(*a*) He casts the pillars, Jachin and Boaz. vii. 13—22.
(*b*) The molten sea. vii. 23—26.

(*c*) The bases and the lavers to stand upon them. vii. 27—39.
(*d*) Summary of Hiram's work for the exterior. vii. 40—47.
(*e*) The vessels of gold for the Holy place. vii. 48—51.

Art becomes the handmaid of true religion. 'The house that is to be builded for the Lord must be exceeding magnifical.' (1 Chron. xxii. 5.)

vii. *The feast of the Dedication.*

(*a*) Assembly of Israel. They bring up the ark, and the Temple is filled with the cloud of Glory. viii. 1—11.
(*b*) Solomon's address and thanksgiving. viii. 12—21.
(*c*) God's constant regard invoked. viii. 22—30.
(*d*) When an oath is made at the altar. viii. 31, 32.
(*e*) In times of defeat, of drought, of plague, pestilence and famine. viii. 33—40.
(*f*) For strangers who come to worship there. viii. 41—43.
(*g*) In time of war, and in the day of captivity. viii. 44—53.
(*h*) Solomon blesseth the assembly. viii. 54—61.
(*i*) The sacrifices, the feasting and the dismissal of the people. viii. 62—66.
(*k*) God's second appearance to Solomon. Promises and warnings. ix. 1—9.

'Beautiful for situation is...the city of the great King. God is known in her palaces for a refuge.' (Ps. xlviii. 2, 3.) This knowledge was the source of Israel's greatness under Solomon.

viii. *Solomon's power, wealth and fame.*

(*a*) Solomon's gift of cities to Hiram. ix. 10—14.
(*b*) The levy of forced labour from Canaanites and Israelites. ix. 15—23.
(*c*) Pharaoh's daughter brought to her own house. ix. 24.
(*d*) Solomon's observance of the appointed feasts. ix. 25.
(*e*) Fleet of Solomon and Hiram. ix. 26—28.
(*f*) Visit of the queen of Sheba, her wonder, praise and large gifts. x. 1—13.
(*g*) Solomon's revenue, and wide fame. x. 14—25.
(*h*) His chariots and horsemen, and traffic with Egypt. x. 26—29.

'Because of Thy Temple at Jerusalem, kings shall bring presents unto Thee.' (Ps. lxviii. 29.) Mark how it is in conjunction with the king's worship, according to God's law, that this prosperity is showered upon him.

C. Solomon is turned away from the Lord, and his prosperity is broken. (xi. 1—43.)

God's face is set against Solomon.

- (*a*) The anger of God against Solomon, whose heart the strange wives turned away. xi. 1—13.
- (*b*) God raises up one adversary, Hadad the Edomite. xi. 14—22.
- (*c*) A second adversary, Rezon the son of Eliada. xi. 23—25.
- (*d*) A third out of Israel, Jeroboam the son of Nebat. xi. 26—28.
- (*e*) Ahijah's prophecy and promise to Jeroboam. xi. 29—39.
- (*f*) Solomon would have killed Jeroboam. xi. 40.
- (*g*) Death of Solomon. xi. 41—43.

'The Lord shall stir up jealousy like a man of war. They shall be turned back, they shall be greatly ashamed, that say to the molten images, Ye are our Gods.' (Is. xlii. 13—17.)

D. The divided kingdoms, Israel and Judah. (1 Kings xii. 1—2 Kings xviii. 12.)

i. *Prelude to the separation.*

- (*a*) Petition made to Rehoboam at Shechem. xii. 1—5.
- (*b*) He follows evil counsel. xii. 6—15.
- (*c*) Revolt of Israel. Jeroboam chosen for king. xii. 16—20.
- (*d*) Rehoboam forbidden to fight against Israel. xii. 21—24.

God's hand is manifest in the whole story. 'God is the judge, He putteth down one and lifteth up another.' (Ps. lxxv. 7.)

ii. *ISRAEL. The son of Nebat who made Israel to sin.*

- (*a*) Jeroboam's policy; the golden calves, the feast devised of his own heart. xii. 25—33.
- (*b*) A man of God from Judah to Israel. His message. xiii. 1—10.
- (*c*) His disobedience and its punishment. xiii. 11—32.
- (*d*) Jeroboam persists in his evil way. xiii. 33, 34.
- (*e*) Sends to Ahijah concerning the sickness of his son. xiv. 1—6.

(*f*) The prophet's message. The truth thereof confirmed by its partial fulfilment. xiv. 7—18.
(*g*) Death of Jeroboam. xiv. 19, 20.

Commandments spurned bring their punishment. 'To obey is better than sacrifice. Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.' (1 Sam. xv. 22, 23.)

iii. *JUDAH. The lamp preserved for David's sake.*

(*a*) Evil in Judah under Rehoboam. xiv. 21—24.
(*b*) Shishak plunders the Temple and the king's house. xiv. 25—28.
(*c*) Death of Rehoboam. xiv. 29—31.
(*d*) Abijam walks in the sins of his father. xv. 1—8.
(*e*) Asa's heart perfect with the Lord. xv. 9—15.
(*f*) Growing weak in trust he makes a league with Benhadad. xv. 16—22.
(*g*) Asa's death. xv. 23—24.

The spoiled Temple is a fit emblem of the falling away of David's line. God delights in the material house only when true worship is paid in it.

iv. *ISRAEL. The way of Jeroboam. The kings.*

(*a*) Nadab is slain by Baasha. xv. 25—31.
(*b*) Baasha king. xv. 32—34.
(*c*) The word of the Lord unto Baasha by the mouth of Jehu. xvi. 1—7.
(*d*) Elah, son of Baasha, slain by Zimri. xvi. 8—14.
(*e*) Zimri's seven days' reign, and traitor's end. xvi. 15—20.
(*f*) Omri, after a conflict, obtains the throne and builds Samaria. xvi. 21—28.
(*g*) Ahab exceeds the wickedness of all who went before him. xvi. 29—34.

'Through the wrath of the Lord the land is darkened...no man shall spare his brother.' (Is. ix. 19.) Yet note in Israel the 'pride and stoutness of heart,' which the prophet rebukes, as shewn in their grand projects of building. (Is. ix. 10.) 'For the transgression of a land many are the princes thereof.' (Prov. xxviii. 2.)

v. *Elijah. The prophet in Israel.*

(*a*) The famine foretold. Elijah hides at Cherith and in Sarepta. xvii. 1—16.
(*b*) The widow's son dies and is restored. xvii. 17—24.
(*c*) Elijah in the presence of Ahab. xviii. 1—16.
(*d*) The challenge. God against Baal. xviii. 17—29.
(*e*) The Lord He is God. Baal's priests are slain. xviii. 30—40.
(*f*) Promise of rain. xviii. 41—46.
(*g*) Flight of Elijah to Horeb. xix. 1—8.
(*h*) God's revelations to him there. xix. 9—18.
(*i*) The calling of Elisha. xix. 19—21.

The bravest of God's heroes, yet broken in heart at last. He longed to do so much, but learnt at length how God works. 'I, the Lord, will hasten it in his time.' (Is. lx. 22.)

vi. *Syrian invasion of Israel.*

(*a*) Arrogant claims of Benhadad. xx. 1—12.
(*b*) Victory promised and given to Ahab. xx. 13—21.
(*c*) A new attack defeated in like manner. xx. 22—30.
(*d*) Benhadad as cringeing as before he was haughty. xx. 31—34.
(*e*) Ahab weakly spares the man whom God had doomed. xx. 35—43.

Jehovah, longsuffering, does not cast off his rebellious people, nor let them fall into any hands, but those of his special instruments. 'I am the Lord, I change not; therefore ye sons of Jacob are not consumed.' (Malachi iii. 6.)

vii. *Naboth is stoned and is dead.*

(*a*) Naboth the Jezreelite refuses to part with his vineyard. xx. 1—4.
(*b*) Jezebel compasses the death of Naboth. xx. 5—16.
(*c*) Ahab taking possession hears God's doom from Elijah. xx. 17—24.
(*d*) Some signs of repentance gain Ahab a respite. xx. 25—29.

The evil examples on the throne have their fruit in other places. 'If a ruler hearken to lies, all his servants are wicked.' (Prov. xxix. 12.)

viii. *Judah and Israel in alliance.*

(*a*) Jehoshaphat goes with Ahab to Ramoth-gilead. xxii. 1—28.

(*b*) Ahab's ignoble end, according to the word of Elijah. xxii. 29—40.
(*c*) Jehoshaphat's reign over Judah. xxii. 41—50.
(*d*) Ahaziah follows Ahab, on his throne and in his sins. xxii. 51—2 Kings i. 18.
(*e*) Elijah taken away. His spirit rests on Elisha. ii. 1—18.
(*f*) Elisha heals the waters at Jericho, and curses the youths at Beth-el. ii. 19—25.
(*g*) Israel and Judah war against Edom. iii. 1—27.

Note the evil influence of this alliance on Jehoshaphat. He asks for a prophet of the Lord, in the first expedition at the outset, but then he neglects his words; to the second war he goes, and only thinks of the Lord's prophet, when he is in deep peril. Joined with Ahab in policy, he is made his equal in penalty. 'In his son's days' God brought evil upon his house.

ix. *Elisha.* '*He did wonders in his life.*'

(*a*) Elisha multiplieth the widow's oil. iv. 1—7.
(*b*) He promises a son to the Shunammite, and restores him to life again. iv. 8—37.
(*c*) He heals the pottage at Gilgal, and satisfies a hundred men with twenty loaves. iv. 38—44.
(*d*) Naaman is healed. Gehazi becomes leprous. v. 1—27.
(*e*) Elisha causeth an axe-head to swim. vi. 1—7.
(*f*) He revealeth the plans of the Syrian king, and smites the Syrian troops with blindness. vi. 8—23.
(*g*) Siege of Samaria. In the famine Elisha foretells a sudden plenty, which cometh to pass. vi. 24—vii. 20.
(*h*) The Shunammite's land restored for Elisha's sake. viii. 1—6.
(*i*) Elisha foretells Ben-hadad's death, and Hazael's cruelty. viii. 7—15.

Elijah at his death appeared to have achieved but little, yet Jehovah's 'seven thousand in Israel, all the knees which had not bowed unto Baal' (1 Kings xix. 18) were found in many places, and gave some hope to the labours of Elisha. But as a whole, 'Ephraim was joined to idols.' (Hosea iv. 17.)

x. *Fruits of the alliance between Judah and Israel.*

(*a*) Jehoram king of Judah walks in the ways of the house of Ahab. viii. 16—24.

(*b*) Ahaziah his son, married to Athaliah, follows the same path. viii. 25—27.
(*c*) Another war with Syria. viii. 28, 29.
(*d*) Jehu anointed at Ramoth Gilead. ix. 1—14.
(*e*) Jehu slays both the kings, and Jezebel also. ix. 15—37.

The law had spoken in vain to Jehoshaphat, and now the penalty is strictly carried out. 'Thou shalt not make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you and destroy thee suddenly.' (Deut. vii. 3—4.)

xi. *ISRAEL. Jehu on the throne.*

(*a*) Ahab's sons put to death. x. 1—11.
(*b*) Jehu's zeal against the Baalites. x. 12—28.
(*c*) The zeal stops short in its course. x. 29—31.
(*d*) Israel begins to be cut short. Death of Jehu. x. 32—36.

'*My* zeal for the Lord' was Jehu's boast. He forgot that he was only the scourge of God. 'For he saith, By the strength of my hand I have done it, and by my wisdom, for I am prudent.' (Is. x. 13.)

xii. *JUDAH. Athaliah and Joash.*

(*a*) Athaliah murders all the royal family except Joash. xi. 1—3.
(*b*) Jehoiada plans to kill her and set Joash on the throne. xi. 4—21.
(*c*) Joash restores the dilapidated temple. xii. 1—16.
(*d*) Hazael's expedition against Jerusalem bought off. xii. 17—18.
(*e*) Joash is murdered by his servants. xii. 19—21.

'A man that is laden with the blood of any person shall flee unto the pit; let no man stay him.' (Prov. xxviii. 17 R.V.)

xiii. *ISRAEL. The house of Jehu.*

(*a*) Jehoahaz reigns ill, and is delivered into the hands of the Syrians. xiii. 1—3.
(*b*) A saviour promised on his repentance. xiii. 4—9.
(*c*) Jehoash succeeds and is an evil ruler. xiii. 10—13.
(*d*) Elisha on his death bed visited by Jehoash. xiii. 14—19.
(*e*) Death of Elisha. Victories of Jehoash over Syria. xiii. 20—25.

'The Lord hath sent you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.' (Jer. xxv. 4.)

xiv. *JUDAH. Amaziah meddling to his hurt.*

(*a*) Amaziah reigns, and takes vengeance on his father's murderers. xiv. 1—6.
(*b*) He conquers the Edomites. xiv. 7.
(*c*) His proud challenge to Jehoash and his defeat at Beth-shemesh. xiv. 8—16.
(*d*) He is driven from Jerusalem by a conspiracy, and slain at Lachish. xiv. 17—20.
(*e*) Azariah's accession. xiv. 21—22.

The moderation of Amaziah was praiseworthy at first and in accord with God's law, but vanity led him astray. 'A man's pride shall bring him low.' (Prov. xxix. 23.)

xv. *ISRAEL. Third and fourth generations of Jehu's house.*

(*a*) Jeroboam II. follows in the ways of Jeroboam I. xiv. 23, 24.
(*b*) God has pity upon Israel. xiv. 25—27.
(*c*) Wars and victories of Jeroboam. xiv. 28.
(*d*) Zechariah, Jeroboam's son, succeeds. xiv. 29.
(*e*) Azariah reigns in Judah and is smitten with leprosy. xv. 1—7.
(*f*) Zechariah slain by Shallum brings Jehu's house to an end. xv. 8—12.

The zeal of Jehu's descendants was even less than his own. Yet God seemed waiting to the very end to enlarge His promise, to increase His grace. But 'their iniquities have turned away these things, and their sins have withholden good things from them.' (Jer. v. 25.)

xvi. *ISRAEL and JUDAH. The Syro-Ephraimite war.*

(*a*) Shallum, king of Israel, slain by Menahem. xv. 13—15.
(*b*) Menahem becomes a vassal of Assyria. xv. 16—22.
(*c*) Pekahiah, king of Israel, slain by Pekah. xv. 23—26.
(*d*) Pekah's kingdom attacked by Tiglath-pileser: Pekah slain by Hoshea. xv. 27—31.

- (*e*) Jotham, king of Judah. Pekah and Rezin, king of Samaria, plot against him. xv. 32—38.
- (*f*) Syro-Ephraimite war against Ahaz, who purchases the aid of Tiglath-pileser. xvi. 1—9.
- (*g*) Ahaz is entangled with Syrian idolatry. His death. xvi. 10—20.

Sorely needed was the prophet's message. 'Violence and spoil is heard in her; before me continually is grief and wounds. Be thou instructed, O Jerusalem, lest My soul depart from thee; lest I make thee desolate, a land not inhabited.' (Jer. vi. 7—8.)

xvii. *ISRAEL. Last days of the ten tribes.*

- (*a*) Hoshea attacked and taken prisoner by Shalmaneser. xvii. 1—4.
- (*b*) The people carried captive for their many sins. xvii. 5—23.
- (*c*) Samaria colonized by the Assyrians. xvii. 24.
- (*d*) The colonists learn something of the worship of Jehovah. xvii. 25—28.
- (*e*) But they worship still their own idols also. xvii. 29—41.
- (*f*) Hezekiah, king of Judah. Second notice of the captivity of Israel. xviii. 1—12.

'If they will not obey, I will utterly pluck up and destroy that nation' (Jer. xii. 17). As a people the ten tribes appear no more.

D. **The two tribes.** (2 Kings xviii. 13—xxv. 30.)

i. *Hezekiah.*

- (*a*) Sennacherib, king of Assyria, invades Judæa, and is bought off for a brief period. xviii. 13—16.
- (*b*) Defiant message of the Assyrian. xviii. 17—37.
- (*c*) Hezekiah sends his ministers to Isaiah the prophet. xix. 1—7.
- (*d*) A second message of defiance. xix. 8—13.
- (*e*) Hezekiah's prayer. xix. 14—19.
- (*f*) The answer of Jehovah by his prophet. xix. 20—34.
- (*g*) Assyrian overthrow. xix. 35—37.
- (*h*) Hezekiah's sickness and recovery. xx. 1—11.
- (*i*) His ostentation and the rebuke thereof. xx. 12—19.
- (*k*) Death of Hezekiah. xx. 20, 21.

Hezekiah, a marvel of God's grace. 'A clean thing out of an unclean.' (Job xiv. 4.) Who but God doeth this?

ii. *Manasseh and Amon.*

(*a*) Manasseh reigns and undoes all that Hezekiah had done. xxi. 1—10.
(*b*) The doom of the land is sealed because of his sin. xxi. 11—18.
(*c*) Amon follows in his father's steps. xxi. 19—22.
(*d*) He is slain by a conspiracy of his servants. xxi. 23—26.

Manasseh's repentance avails for himself, but not for the nation he has led so far astray. Yet 'God looketh upon men, and if any say, I have sinned, and perverted that which is right and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man.' (Job xxxiii. 27—29.)

But again of the perverse 'He striketh them as wicked men in the open sight of others; because they turned back from Him, and would not consider any of His ways.' (Job xxxiv. 25—27.)

iii. *Josiah.*

(*a*) Josiah succeeding repairs the temple. xxii. 1—7.
(*b*) Finding of the book of the Law and the effect thereof. xxii. 8—11.
(*c*) Huldah the prophetess consulted. Her answer. xxii. 12—20.
(*d*) Josiah destroys idolatry out of the land and defiles the altar at Beth-el. xxiii. 1—20.
(*e*) Keeps a solemn passover, and banishes superstitious rites. xxiii. 21—28.
(*f*) He is wounded at Megiddo and dies. xxiii. 29, 30.

'The remembrance of Josiah is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths and as music at a banquet of wine.' (Eccles. xlix. 1.)

iv. *The falling away.* '*The Lord could not pardon.*'

(*a*) Jehoahaz succeeds and is made prisoner by the Egyptians. xxxiii. 31—33.
(*b*) Jehoiakim set up by the Egyptians. xxiii. 34—37.
(*c*) He submits to Nebuchadnezzar, but soon revolts and is punished. xxiv. 1—7.

(*d*) Jehoiachin's brief reign. The beginning of the Captivity. xxiv. 8—16.
(*e*) Zedekiah reigns and rebels against Babylon. xxiv. 17—20.
(*f*) Siege and capture of Jerusalem, and of her last king. xxv. 1—8.
(*g*) Burning of the city and deportation of spoil and captives. xxv. 9—21.
(*h*) Gedaliah the governor of the residue being slain by Ishmael the people flee to Egypt. xxv. 22—26.
(*i*) Kindly treatment of Jehoiachin by Evil-merodach. xxv. 27—30.

And so was brought to pass what Jeremiah had foretold, and enforced by an example constantly present before those to whom the prophet's message was all in vain (Jer. vii. 12—16) 'Go ye now unto my place which was in Shiloh...and see what I did to it for the wickedness of my people Israel. And now because ye have done all these works...therefore will I do unto this house which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers as I have done to Shiloh...Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee.'

iv. HISTORICAL SURVEY OF THE BOOK OF KINGS.

With the exception of two reigns, this book embraces the whole regal period of Israelite history. The reign of Saul, the first king, had been almost an utter failure, that of David in many points was a signal success. The work of the compiler of Kings commences at David's deathbed, but he opens his history without introduction, clearly designing it to be a continuation of the books of Samuel. Solomon was anointed and enthroned before the death of his father because of an attempt, that was made by another brother, to seize the succession for himself, in defiance of a promise (1 Kings i. 13) which David had given to Bathsheba that Solomon should reign after him. The new king had not been long crowned before he received the dying charge of his father, and when the fierce measures against certain individuals, which David counselled, had been carried into effect, Solomon became, as his name implies (1 Chron. xxii. 9) a man of peace. In strong contrast to the warlike times of David, is the recital of Hadad's apparently unopposed return to the throne of Edom, and of the establishment of Rezon as king in Damascus (1 Kings xi.).

Yet though he engaged but little in war, Solomon introduced in many ways a new and splendid era for his people. In literature and science he was instructed beyond the most learned men of the time; in commerce he established relations not only with Tyre, and the Hittite and Syrian kingdoms close at hand, but with Arabia, Egypt and perhaps with India through his fleet on the Red Sea, while ships of his were also sailing along with those of Phœnicia to the various countries on the Mediterranean. In art he called to his aid the best architectural skill which Tyre and Sidon could supply, while the internal organization of the land was made in its character as complete as possible to supply the magnificence and luxury of a court the fame of which drew the queen of distant Sheba to Jerusalem, where she found the reality to overpass every report that had been made to her concerning it. Hence we need not be surprised that among his wives Solomon numbered, beside the daughter of Pharaoh, princesses from all the nations round about; nor is it to be wondered at, when they beheld the lavish expenditure which had been bestowed on the temple, that they asked and obtained from the king that some, if not with equal, magnificence should be exhibited in honour of the divinities of the lands from whence they had come. Solomon was rich and manifestly fond of state. So there arose outside the city on the hill, afterwards known in consequence as the Mount of Offence, temples to Ashtoreth, whose worship his Zidonian artizans may have made well known to Israel, as well as to those other gods whom the writer of Kings terms 'the abominations' of Moab and of Ammon.

To meet the outlay needed for his buildings, and for the costly service of his court Solomon made heavy exactions from his people both in money and in forced labour. Hence his reign though glorious had been burdensome. Yet for

David's son, a monarch of such wide extended fame, burdens were for a long time patiently endured, but when Solomon's son succeeded his father a cry went up from the whole land 'Make our heavy burdens lighter.' Rehoboam was headstrong and, following foolish advice, spake not of relaxation but of greater severity, and in consequence of his words ten out of the twelve tribes fell away from David's house, and made them a king of their own. Jeroboam, the son of Nebat, the man whom they set up, was one who had been employed by Solomon to superintend the taskwork of his forced labourers. He seems to have sympathised with the murmurs which that service evoked and in some way or other to have sided with those who desired to be delivered from it. He also was encouraged by one of the prophets (1 Kings xi. 31) to take part with those who were the adversaries of Solomon. Hence before Solomon's death Jeroboam had been forced to flee into Egypt, but he appears to have returned about the time of that event, and to have been welcomed and accepted by the revolting tribes as their fittest leader. A separate kingdom was established with its capital at Shechem, and the new king, that his people might not be won over to Rehoboam by going up to Jerusalem to worship in the temple, instituted two shrines in his own dominions, where he set up golden calves and persuaded the people to accept them as symbols of the Jehovah who had brought them out of Egypt. For this he is constantly branded by the writer of Kings as 'the son of Nebat who made Israel to sin.'

Rehoboam failed to win back his revolted subjects, but Jeroboam's action, in fortifying Penuel on the other side of the Jordan, seems to shew that he did not feel altogether secure on his throne, and would prepare for himself a stronghold in the mountainous region of Gilead. The reign of Rehoboam was in other respects not prosperous. The king of Egypt, Shishak, invaded the land (1 Kings xiv. 25), and plundered the temple of much of its wealth, while Jeroboam with the forces of the northern kingdom harassed Judah exceedingly (1 Kings xiv. 30). These attacks were successfully repelled by Abijam (2 Chron.

xiii. 19), Rehoboam's son, while Asa his grandson so strengthened his army as to be able to resist not only the northern power but also an invasion of the Ethiopians, who appear to have meditated an invasion of Judah similar to that of Shishak in the previous generation (2 Chron. xiv. 12).

Meanwhile in Israel Nadab, the son of Jeroboam, had turned his arms against the Philistines (1 Kings xv. 27), but in the course of the war was slain by one of his own people, Baasha; who also made himself king, and did to death all that belonged to Jeroboam. This fate had been proclaimed beforehand by the mouth of the same prophet (Ahijah) who had encouraged the founder of the new kingdom in his first revolt against Solomon. Kings in Israel succeeded one another with great rapidity, the throne being nearly always reached, as in Baasha's case, through the blood of a predecessor. In the reign of Omri, the sixth king, however, the power and influence of the ten tribes increased, and so great a mark did this sovereign make in the affairs of the neighbouring nations that in the Assyrian records the kingdom of Israel is continually spoken of as 'the house of Omri.' Omri built him a new capital, which he named Samaria, a name which ultimately came to be applied to the whole kingdom. From the Moabite stone we learn about the conflicts between him and his neighbour Mesha, the king of Moab, and the victory seems for a while to have been on the side of Israel, though the conquests of Omri and his son Ahab were all retaken by Moab in the days of Ahaziah, Ahab's son and successor. We find, too, that Omri was not always victorious against the Syrians, as after one defeat (1 Kings xx. 34) the Syrian monarch made streets for himself in the new-built city of Samaria.

The son of Omri seems to have gone beyond his father in his desire to adorn the land with magnificent buildings. He was the Solomon of the northern kingdom, both in his architectural tastes and in his connexion with Phœnicia. He had for wife a daughter of the king of Zidon; hence he could attract to his country workmen of the greatest skill of that period, and we can picture to ourselves how gorgeous the fabrics must have been that are alluded to by the historian as 'the ivory house which he made and the many cities that he built.' By the wish of Jezebel his wife he reared up a grand temple to Baal, and at her instigation became a fervent devotee of the Phœnician divinities, so that it is said of him 'there was none like unto Ahab which did sell himself to work wickedness.'

The Syrians were to him most troublesome neighbours. Twice did Benhadad come against Samaria, and though he was repelled there, we find the Syrian forces in possession of Ramoth-gilead at the close of Ahab's reign. But the largest part of the history during the reign of Ahab is devoted to the work of the prophet Elijah. Into the midst of the excessive wickedness God sends the most wondrous of His prophets. He comes upon the scene most abruptly, and in the name of Jehovah announces 'there shall not be dew nor rain but according to my word.' Every part of Elijah's life bears out the description of the writer of Ecclesiasticus (xlviii. 1). He was 'as fire and his word burned like a lamp.' By a demonstration of the vanity of Baal-worship and of the truth of his own mission, he on one occasion for the moment carried the people with him and made them his agents in the slaughter of the idolatrous priesthood. But the evil appeared even then too deep-rooted for remedy, and the sentence of Jehovah was given, 'him that dieth of Ahab in the city the dogs shall eat, and him that dieth in the field shall the fowls of the air eat.' 'The dogs shall eat Jezebel by the wall of Jezreel.' A sentence most terrible, but carried out to the very letter.

Ahab came to his death in the battle of Ramoth-gilead. Resolved to recover that city from the Syrians, he invited Jehoshaphat, who had succeeded his father Asa as king of Judah, to go with him to the war, for there was now peace and alliance between the two kingdoms. Jehoshaphat consented in most liberal wise, but the whole undertaking was disastrous. The troops of Israel and Judah fled like shepherdless sheep, and Ahab was wounded so fatally that he died the same day. He left many children, but his immediate successor was crippled by a fall, and in his brief two years' reign Moab regained its freedom, nor could any effort be made to drive the Syrians from the transjordanic portion of Israel.

It is not unlikely that the magnificence of the house of Ahab proved attractive to Jehoshaphat, and probably the connexion of Ahab with the Phœnician power made his alliance one to be courted by the smaller kingdom. So it came to pass that a son of Jehoshaphat took to wife a daughter of Ahab, and Israel and Judah were completely at one. When therefore Jehoram, another son of Ahab, followed his brother on the throne of Israel, there was once more an alliance for war purposes between the two monarchs. Jehoram would fain subdue the revolted Moabites, and the king of Judah accompanies the son, as he had before accompanied the father, to battle, and likewise compels the Edomite monarch, who was at this time a vassal of Judah, to give the troops a passage through his country, and to contribute his help against Moab. The expedition, during which Elisha foretold a sudden supply of water to the thirsty army, was in the end attended with no success.

The northern enemy of Israel, the Syrians, must have been withheld in some way from their inroads upon Israel at the period when Jehoram found himself able to collect his troops and march southward against Moab, but the time of peace did not last long. We hear first of irregular bands of marauders sent by Syria to scour the country, whose plans however were thwarted now and again by information given to the Israelite king by the prophet Elisha. But at last Benhadad gathered his hosts together and investing Samaria reduced the population to the verge of starvation, so that the most revolting means were resorted to for maintaining life. The siege was however abandoned. A panic seized the Syrian troops, and when the Israelites heard of it and ventured forth they found the enemy's camp deserted and spoil of all kinds left in confusion. So plenty took the place of hunger. The Syrian king Benhadad, no long time after, was murdered as he lay on his sick bed by Hazael, one of his officers, who made himself king of Syria, and in the future wrought much evil upon Israel. We know that already in Jehoram's reign the assaults of Hazael had commenced, for the army of Israel was holding Ramoth-gilead against him when the judgement pronounced a generation before upon the house of Ahab received its complete fulfilment.

At the death of Elijah Ahab's family were still reigning, and to the outward view not much had been accomplished by the prophet's life. But the fruit of his work made itself felt in the days of Elisha. Schools of the prophets were multiplied, the seven thousand, of whom God spake (1 Kings xix. 18) who had not bowed the knee to Baal, were made manifest in many places, and Elijah's words were remembered by some who appeared little likely to have borne them in mind. When the prophet foretold the doom of Ahab as he stood in the portion of the newly murdered Naboth, there was in the retinue of the king one Jehu the son of Nimshi, an officer of the Israelite army, who after Ahab's death came to be in chief command while Jehoram was holding Ramoth-gilead. Jehoram had gone from Ramoth to Jezreel because of a wound he had received, and in his absence Elisha despatched one of the sons of the prophets to give to Jehu a divine commission for the execution of utter destruction on the house of his master. Jehu had treasured up the saying of Elijah, and both he and his comrades were no unwilling instruments to carry out the sentence. Riding at once to Jezreel, they not only put to death Jehoram, but also Ahaziah, Jehoshaphat's son, the king of Judah who had come to visit his kinsman the king of Israel. Jehoram's dead body was left in Naboth's vineyard, while from a window in Jezreel, Jezebel was thrown down and trampled to death under the feet of Jehu's horses. By some questionable strokes of policy he succeeded in destroying all the children of Ahab, and in cutting off at one blow all who were given up to the worship of Baal. The Phœnician rites were abolished in Israel and never appeared again.

The name of Jehu is found in the Assyrian inscriptions more than once, and it is a sign of the great influence of the previous dynasty, that as Samaria for a long time was known to the Assyrians as the 'house of Omri,' so Jehu figures as 'the son of Omri.' It is not clear what Jehu's relations with Assyria were, but we gather from the Scripture story (2 Kings x. 32) that they were not of such a nature as to help him to ward off the hosts of his nearer neighbours the Syrians. 'Hazael smote them in all the coasts of Israel' and from the prophecy of Amos (i. and ii.) we see that Moab and Ammon were in league with Syria, so that Jehu was beset on every side. Nor was the case of his successor any better (2 Kings xiii. 3). 'The Lord delivered Israel into the hand of Hazael, and into the hand of Benhadad the son of Hazael, all their days,' and the army of Jehoahaz was reduced at this time to the most insignificant dimensions (2 Kings xiii. 7). But the closing days of this king and the reign of his son and successor were of such a character as to gain the favour of God and the approval of His prophet, for Elisha on his death bed was visited by Jehoash, and promised him a succession of victories over his enemies. Encouraged no doubt by the prophet's words the king took up arms, and was able to drive the Syrian hosts out of the lands on the west of the Jordan, while in the days of Jeroboam II., the son and successor of Jehoash, the eastern districts of Gilead and Bashan were also recovered, and the dominion of Israel extended 'from the entering in of Hamath unto the sea of the Arabah,' a result which we are told had been foreseen and spoken of by the prophet Jonah, who flourished in these times.

But the whole nation was corrupt, and the luxury introduced by these conquests increased the evil. The picture of the life in Samaria at this period is painted for us by the prophet Amos, and as we read the description of the wanton excesses and sensual self-indulgence we are in no wonder that judgement came quickly upon the whole land. God was preparing his rod, the Assyrian, and even before the external blows fell, internal violence was working out the ruin of the nation. Zechariah, the son of Jeroboam II., was murdered after a short reign, and thus the four generations promised to Jehu's dynasty were brought to a violent end. The murderer Shallum was himself slain within a month, and the reign of his successor, Menahem, marked the annals of Israel with atrocities unknown before. It was in his day that the Assyrian power first came against the land. Pul, the king of Assyria, who must previously have reduced the power of Syria, which lay between, drew near to attack Israel (2 Kings xv. 19), and Menahem compounded for the possession of his crown by becoming the vassal of Assyria, and by the payment of an enormous tribute which he exacted from the people of the land, and the amount of which demonstrates the wealthy condition of Israel even in this age of disorder and misrule. Pekahiah succeeded his father, but two years only passed away, before he was dethroned and slain by Pekah one of his captains. In the reign of this king we begin to discern clearly how the dominion of Assyria was spreading, and bringing into subjection all the neighbouring kingdoms.

Turning back to notice the kingdom of Judah, we find that when Ahaziah was slain by Jehu, Athaliah the queen, the daughter of Ahab, put all the seed royal to death, with the exception of one infant boy, who escaped and was kept in safety under the protection of the high priest. After a reign of six years, vengeance fell upon the bloodstained queen, and the seven years old child, Joash, was put upon the throne of David, and held his seat for forty years. But, like the northern kingdom, Judah was constantly feeling the pressure of Syrian inroads. The armies of Damascus came in the days of Joash, and overran the country of the Philistines, capturing the city of Gath (2 Kings xii. 17). Jerusalem lay temptingly near at hand, and Hazael set his face to go up thither, but the treasures of the temple and the king's house were drawn upon once more, the enemy retired, and we hear of no further troubles from war in this long reign, though for some reason his own people conspired against Joash, and did not let him die a natural death. Amaziah, the son of Joash, must also have been free from inroads on the north, for he was able, after punishing the murderers of his father, to lead his army southward and win great victories over the Edomites. Elated thereby, he sent a foolish challenge to Jehoash of Israel, and refusing good counsel, engaged in war with him, and was defeated in a battle at Beth-shemesh, and the future of his life is not very clearly set forth in the Bible narrative. We read how the king of Israel brake down the northern walls of Jerusalem, and brought the king of Judah as a captive into his own capital, but whether he was put again on the throne, or his son was made regent during the rest of the father's lifetime, is a question which is involved in some obscurity.

But in spite of these losses to Israel, his son Azariah (Uzziah) must have been able to continue his father's conquests in Idumæa, for we find him restoring Elath (2 Kings xiv. 22), and thus opening once more the door of commerce to Judah by the way of the Red Sea, so that at this period Judah and Israel alike must have advanced to a high degree of material prosperity. Yet towards the end of his life king Azariah was smitten with leprosy for going into the temple and usurping the priest's duty of offering incense at the altar. The reign of his son Jotham was the time when an alliance was formed between Israel and Syria to crush the house of David and to put a creature of their own upon the throne of Judah, but Jotham was dead before these plans could be carried out. It is in the history of this Syro-Ephraimite war that Isaiah's prophetic ministry comes most markedly before us, and in connexion with which was uttered that wondrous prophecy of the Virgin-born son (Is. vii. 14), of which only the fulness of time beheld the complete fulfilment. The influence of the prophet was not however strong enough with king Ahaz to persuade him to trust wholly in Jehovah. Help was sought from Tiglath Pileser, and Israel's king became the tributary of Assyria. Damascus was taken and overthrown, and her king put to death, while as their manner was the conquerors carried away the Syrian population and settled them in a distant land. Pekah must have speedily ceased to harass Judah, probably deterred by the fate which had befallen his northern ally at the hands of the Assyrian king. Yet his death was not unbloody, for 'Hoshea the son of Elah smote him and slew him and reigned in his stead.' In the days of Pekah, Assyria had captured a large number of the cities in the tribe of Naphthali, in the north of Israel. It may be that Hoshea discovered that if he could bring about Pekah's death, he would have the Assyrians on his side and be made king of Israel. For so it came to pass, but the alliance was only a short one if it were made. Tiglath Pileser was succeeded by Shalmaneser, and in a very short time the Israelite monarch, who should have been faithful to those who appear to have set him on the throne, was found to be intriguing with Egypt, and for this offence there was no pardon. The capital city was besieged and taken by Assyria after three years, during which time Shalmaneser died and was followed by Sargon. The inhabitants of the ten tribes were deported, while strange people from other lands were put in their place that the country might not be untenanted. Thus was brought about the end of the northern kingdom and the people of the ten tribes, with the exception of a few who returned with the captivity of Judah in the time of Cyrus, were lost from henceforth, in their intermixture with the nations whither they were carried away.

We have now to follow the history of Judah alone, from the sixth year of Hezekiah, the son of Ahaz. This king instituted great religious reforms at the outset of his reign, but was sorely troubled by the inroads of Assyria. Greed of conquest was leading the armies of Nineveh nearer and nearer to the confines of Egypt, and urging them to absorb into their dominion all the countries which lay in the midst. Sennacherib had succeeded Sargon, and he came with his forces against the country of the Philistines, and while engaged in the siege of Lachish sent threats to Hezekiah that Jerusalem should next be assailed. The king of Judah bought, as he thought, a respite at a large price. But in spite of the tribute, from some reason or other, Sennacherib felt that Jerusalem was too strong a position to be left unsubdued in his rear while he marched toward Egypt. Hence his ambassadors came again with insulting blasphemies against the God of Judah, and taunting boasts against the feebleness of Hezekiah. But for His own sake and for His servant David's sake Jerusalem was at this time delivered. A spirit of panic came over the Assyrians, and a great part of their army was destroyed by a pestilence. Sennacherib in consequence withdrew, and soon after was slain by two of his own sons.

At this time we begin to hear of that Chaldæan power, which in the end prevailed against Assyria, and was the agent in the final overthrow of Jerusalem. Babylon was beginning to rise against Nineveh, and, as we may conclude, with a wish to get help in such a struggle, the Chaldæan ruler turned his thoughts to Judah. The envoys of Berodach-baladan—for he was at this time king of Babylon—came professedly to congratulate Hezekiah on his recovery from a severe disease, but really to sound him in reference to a war in common against the armies of Nineveh. Hezekiah was disposed to listen to their proposals, and made a great display of all his treasures and his military resources. For this, God's anger was pronounced against him by Isaiah, and he was told that the days should come when all his descendants and all that he possessed should be made a booty by these very Babylonians before whom he had been thus ostentatious. A portion of this prophecy was literally fulfilled in the next reign, for Manasseh the son of Hezekiah was taken prisoner and carried away to Babylon (2 Chron. xxxiii. 11), and thus began the first stage of Judah's subjection. Manasseh is handed down to us as an unprecedently wicked monarch, and Amon his son followed in his steps.

Under Josiah there was a time of much reformation and a hope of better days. He did more than any previous king to bring about purity of religious worship, and destroyed the magnificent temples which Solomon had erected on the Mount of Offence and which hitherto had been spared, probably because they stood far outside the city and were structures of much architectural beauty. Josiah was manifestly under the protection of Assyria, for when the king of Egypt, Pharaoh-necoh, had come by sea to Palestine, and was about to begin his march against the Assyrians, Josiah went northward in pursuit of him and was slain in a battle at Megiddo. This Egyptian expedition was for a brief time successful, but soon all that had belonged to Egypt down to the very confines of their own land fell into the hands of the Babylonians (2 Kings xxiv. 7). In the place of Josiah, the people of Judah set up his son Jehoahaz. He was however allowed only a three months' reign, for Pharaoh made him prisoner and put his brother Jehoiakim into his place, no doubt making him swear subjection to Egypt, and imposing as large a tribute as he could exact.

Judah became now an object of attack by Babylon, and Nebuchadnezzar sent not only some Chaldæans to ravage the land but incited all the neighbouring tribes to join in the attack on the ally of Egypt. Jehoiakim reigned eleven years in this turmoil, his son and successor Jehoiachin but three months. For Egypt was now utterly broken, and the new king judged it to be his best policy to go forth and submit and make peace with Nebuchadnezzar if he might. His fate was a protracted captivity in Babylon, and along with him were carried away many of the distinguished people of the land, and among them went the prophet Ezekiel. A third son of Josiah, Zedekiah, was placed on the throne of Judah as Nebuchadnezzar's vassal, but after a time thought himself strong enough to rebel. This provoked the final blow. The Chaldæans besieged and took the city, burned the temple and all the chief buildings, and carried all but the poorest of the people into captivity. Over this remnant they placed a governor Gedaliah, but he was soon assassinated, thereupon the people fled away into Egypt in terror of what the Babylonians would do as vengeance for the murder of their officer. It was by these fugitives that Jeremiah was taken down to Egypt, and the after-fate of that prophet is wholly unknown.

One final word the writer of Kings records, an omen perhaps he thought it of a coming relief for the whole captive nation. In the thirty-seventh year of Jehoiachin's captivity a new king of Babylon, Evil-merodach, came to the throne, and lifted up the long imprisoned king of Judah, and raised him to a place of honour among the vassals whom he kept around him.

v. CHARACTER OF THE BOOK OF KINGS AND ITS RELATION TO OTHER BOOKS OF THE OLD TESTAMENT.

The Book of Kings was clearly meant to be a continuation of the Books of Samuel. The writer alludes continually in the life of Solomon to the promises which had been made by God to David and which are mentioned in the second of those books. A son was to succeed David whose kingdom should be established of the Lord, who should build a house for the name of Jehovah, to whom God would be a father, and from whom the mercy of the Lord should not depart (2 Sam. vii.). To shew that this prophecy was fulfilled is the object of the Compiler of the Book of Kings, and whatever does not conduce thereto is passed over with but little notice. There elapsed, no doubt, a considerable time between the plague in Jerusalem, with which the Books of Samuel conclude, and the feeble age of David described in the opening paragraph of this Book. But to give historical events in their full and complete order is no part of our writer's aim. We can see this from every portion of his work. He opens his narrative with so much, and no more, of the story of David's closing life as serves to introduce the accession of Solomon, while to the history of that monarch, in whom the promises made to David had so conspicuous a fulfilment, he devotes about one quarter of his whole work. Solomon's glory and prosperity are set forth in the early chapters, and he is exhibited as the king whom God had set up over Israel to do judgement and justice. While he walked in this way it was well with him; but on his decline therefrom, chastisements divinely sent came heavy upon him and upon his son. Yet God would preserve a lamp unto David, and over and over again we are reminded that this promise was not forgotten (1 Kings xi. 36; xv. 4; 2 Kings viii. 19).

After the revolt of the ten tribes, and when a forbidden form of worship had been adopted in the northern kingdom, the history follows Israel in her long line of wicked princes till sin has brought destruction, while the fortunes of David's house are traced in such wise as to keep prominently before us the ever-preserved succession; and in the closing sentences of the Book we are told of one of the royal line still remaining, to whom, though he is still a prisoner in Babylon, mercy and kindness is shewn by the successor of that monarch who had led him away captive. 'What God hath promised to the house of David He has thus fulfilled' is the theme of the Book, and except where political and military affairs illustrate his subject the Compiler concerns himself very little with them. From a comparison with the Chronicles, we find that he has omitted whole sections of such history which lay ready to his hand.

Besides this exposition of the fulfilment of God's promises to David, the writer introduces very few other subjects with any detail, save the histories of Elijah and Elisha. These synchronise with the darkest period of the history of the ten tribes, when Baal-worship had been superadded to the worship of the calves, and they seem to be specially dealt on that it may be made manifest how great was God's long-suffering to Israel, and that His promise to Jeroboam, made in as large terms as that to David (1 Kings xi. 38), was only rendered void by a determined persistence in evil doing.

The Book of Kings, then, is not a history properly so called, but a selection from the historical documents of the nation made with a definite purpose. That the Compiler makes his extracts most faithfully we have many indications, notably that frequently-occurring phrase, 'unto this day,' a phrase true enough when the original documents from which our Compiler drew were written, but altogether inexact in B.C. 562, and only preserved because of the entire faithfulness to his copy of him who made the extracts. And the indications of such faithfulness are of the utmost importance when we come to estimate other characteristics of the Book.

The most important question of this kind which arises concerns the relation of the Book of Kings to the Pentateuch. In seeking to give an answer to such a question we have to remark how thoroughly, in nearly every chapter, the thread and tissue of the narrative is interwoven with the thoughts and phraseology of the Books of Moses. Such a chapter as that which contains Solomon's dedication prayer is largely expressed in the words of Numbers, Leviticus and Deuteronomy. Had that chapter stood alone it might have been ascribed to some later writer familiar with the language of the Mosaic books, and if those books or a large portion of them were of late composition, the dedication prayer might also be set down as of late date. But it is not one single chapter which reechoes the Mosaic diction, resemblances of a like kind exist throughout in considerable abundance. And it is hard to believe that the Compiler of Kings, taking in hand documents which existed long before his day, some as far back as the time of Solomon himself, changed their whole character by introducing language, which, according to some, was not existent before the days of king Josiah. The work is not of such a patchwork character.

We cannot read the long address of David to Solomon to 'be strong and keep the charge of the Lord, and to walk in his ways, &c.' (1 Kings ii. 2, 3), or Solomon's injunction concerning Joab's death 'that it should take away the innocent blood' (ii. 31), or the same king's description of his people, 'one which God had chosen, a great people that cannot be numbered nor counted for multitude' (iii. 8), without feeling that the thoughts and language of Numbers, Leviticus, and Deuteronomy were very familiar to writers of these chapters, chapters which are due in all probability in their substance not to the Compiler of the Books of Kings, but to Nathan the seer, Ahijah the Shilonite and Iddo the seer, quoted (2 Chron. ix. 29) as the several authorities for the records of Solomon's reign.

Again in such a history as that of the trial and execution of Naboth, the whole narrative carries us back to the laws, manners and customs which have their rise in the Books of Moses. So too do the frequent phrases which occur of such a kind as that 'the eyes and heart of God shall be perpetually upon His house'; that offending Israel 'shall be a proverb and a byword among all people, so that men shall say, Why hath the Lord done thus unto this land'; that Israel shall not intermarry with the heathen, 'Ye shall not go in to them, neither shall they come in to you for surely they will turn away your hearts after their gods.' Again that proverbial phrase occurring several times over 'him that is shut up and left in Israel' has its source in Deuteronomy (xxxii. 36), whence also comes the phrase 'to provoke the Lord God of Israel to anger *with their vanities.*' Allusions to the feast of the new moon (2 Kings iv. 23); to the meal offerings in the temple (2 Kings iii. 20); to the money of the guilt offerings and of the sin offerings as something which by the law belonged to the priests (2 Kings xii. 16), all bring to mind the words of Exodus, Leviticus and Numbers, where these regulations are recorded. So too with the recital of the idolatrous practices of Ahaz (2 Kings xvi.). It is entirely couched in the expressions which are found in the book of Deuteronomy, while that solemn enumeration (2 Kings xvii.) of those offences for which the northern kingdom was destroyed abounds with the phrases which are to be met with in Exodus, Leviticus and Deuteronomy. If the faithfulness of the Compiler is to be accepted as equally displayed throughout his whole work, and there is no reason why it should not be, the records from which he drew had been written by those to whom the language found in our present Books of Moses was abundantly familiar. That such a position may be accepted it is not necessary to suppose that those Books existed exactly as we have them, in the days of David and Solomon, Jehoshaphat and Hezekiah, but that there did exist something very analogous thereto, something which the redactors after the Captivity without difficulty cast into the present form.

These considerations are of much importance when we come to enquire concerning the character of that Book of the Law which we are told was found by Hilkiah in the house of the Lord while the restoration of the temple was in progress in the reign of Josiah. That the book which was found was simply the Book of Deuteronomy, an opinion held by many, is a view which appears somewhat untenable. It is spoken of as 'the Book of the Law' or 'this Book of the covenant,' a phrase used always to designate the Books of Moses as a whole, but not a portion of them or any single book by itself. Deuteronomy was included in what was found, for the threats which are written in that book are expressly cited as making a deep impression upon the mind of Josiah, but Exodus must also have been included, for nowhere else are there found those complete and precise directions for the passover, which Josiah must have had before him when he arranged for its celebration in all its primitive order.

Josiah expressed no surprise when he was told that 'the Book of the Law' had been found, and the language of Huldah, when she was applied to, is that of one who was quite conscious of the existence of such a book. The name may have been applied at different times in the history of Israel to a collection varying in bulk, and perhaps in some portions of its form, but it was the name which was applied from the first to the laws of the people as a whole, and not to a single portion. There had existed long before Josiah's day something which had passed under the name of 'the Law of the Lord.' Its directions were given to the people by the priests, and we need not assume that the number of copies which existed was very great. But copies did exist or Huldah would not have spoken as she did, and it is an evidence that Hilkiah's book was not an invention of the priestly body in Josiah's day, that no voice is raised to dispute what is read from it, no word is uttered that points to it as something hitherto unknown. In the days of Hezekiah there cannot fail to have existed a copy to which that reforming king could refer, though his passover-celebration seems to have been less complete than that of Josiah, and it is likely that the men of Hezekiah (Prov. xxv. 1) who gathered the Proverbs of Solomon were also employed in making copies of the Law as it then existed. But in the evil days which followed Hezekiah's reign, there was inducement enough offered for those who had a knowledge of such a book to cast it away, and the temple and its services were so far abolished or neglected as to account very naturally for the disappearance of a copy which had been laid up in the house of the Lord. Josiah may never have heard more than the directions which the priests gave concerning the worship of Jehovah in the temple, and an exact recital of the words of the covenant of God with Israel may have been entirely strange to him. What Hilkiah brought to him was an authoritative record of what hitherto he had received as tradition. The tradition had been incomplete. When the king learns the Law in greater fulness, he trembles with dread lest the curses therein denounced should fall upon him and his land because of inadequacy of the service which they had been rendering.

'The Book of the Law,' or 'the Book of the Covenant' was an ancient name and not an invention of Josiah's time. The contents of that which was so called need not be supposed to have been always the same, but to have been increased in amount by the ordinances which developed from the most primitive code. What was discovered at this time was a copy of that which passed by the name 'Book of the Law' in the days of Hezekiah or even later, and the abundance of the quotations from the Books of Moses, and the great likeness to the language of those Books in the phraseology of our present Book of Kings, are evidence as good as can be desired of the existence of what we now know as Exodus, Leviticus, Numbers and Deuteronomy, in some form or other all through the times of the kingdom.

CHRONOLOGICAL TABLE.

Solomon king over the whole nation, 1015—975.

Reigns years	JUDAH	B.C.	ISRAEL	Reigns years
17	**Rehoboam**	975	**Jeroboam** *Jeroboam builds Penuel* (1 Kings xii. 25)	22
	Shishak plunders Jerusalem (1 Kings xiv. 25—26)			
3	**Abijam** (18th year of Jeroboam) 1 Kings xv. 1; 2 Chron. xiii. 1	957		
41	**Asa** (20th year of Jeroboam) 1 Kings xv. 9	955		
		954	**Nadab** (2nd year of Asa) 1 Kings xv. 25	2
		953	**Baasha** (3rd year of Asa) 1 Kings xv. 28	24
	War with Zerah the Ethiopian (2 Chron. xiv. 9)			
			War against Judah (2 Chron. xvi. 1)	
	Asa's alliance with Benhadad I. (1 Kings xv. 18)			
		930	**Elah** (26th year of Asa) 1 Kings xvi. 8	2
		929	**Zimri** (27th year of Asa) 1 Kings xvi. 10	7 dys.
		929	**Omri** *War between Omri and Tibni 4 years*[1] (1 Kings xvi. 21)	12
		925	**Omri** *unopposed* (31st year of Asa) 1 Kings xvi. 23 *Victories over the Moabites.* *Omri builds Samaria* (1 Kings xvi. 24) *Samaria invaded by the Syrians* (1 Kings xx. 34)	
		918	**Ahab** (38th year of Asa) 1 Kings xvi. 29 *Ahab marries Jezebel, princess of Zidon* (1 Kings xvi. 31)	22

[1] The duration of this war, about 4 years, must be included in the 12 years of Omri's reign (1 Kings xvi. 23). Otherwise Ahab's accession could not be in the 38th year of Asa.

Reigns years	JUDAH	B. C.	ISRAEL	Reigns years
25	**Jehoshaphat** (4th year of Ahab) 1 Kings xxii. 41	914		
			Benhadad II. attacks Samaria twice and is defeated (1 Kings xx. 29)	
			Battle at Ramoth-Gilead. Ahab slain (1 Kings xxii. 37)	
	Philistines and Arabians tributary to Judah (2 Chron. xvii. 11)	898	**Ahaziah** (17th year of Jehoshaphat) 1 Kings xxii. 51	2
			Moab regains its lost territory[2]	
		897	**Jehoram** (18th[3] year of Jehoshaphat) 2 Kings iii. 1	12
			War against Mesha king of Moab (2 Kings iii. 4—27)	
8	**Joram** (5th year of Jehoram) 2 Kings viii. 6	893		
	Revolt of Edom and Libnah (2 Kings viii. 22)			
	Judah ravaged by Philistines and Arabians (2 Chron. xxi. 17)			
1	**Ahaziah**[4] (12th year of Jehoram) 2 Kings viii. 25	885		
			Defence of Ramoth-Gilead (2 Kings ix 14)	
	Ahaziah slain by Jehu	884	*Jehoram slain by Jehu*[5]	
6	**Athaliah** (2 Kings xi. 3)	884	**Jehu** (2 Kings x. 36)	28
	The temple desecrated (2 Chron. xxiv. 7)			
40	**Joash** (7th year of Jehu) 2 Kings xi. 4; xii. 1	878		
			Israel smitten by Syria (2 Kings x. 32)	
		856	**Jehoahaz** (23rd year of Joash) 2 Kings xiii. 1	17[6]
	Hazael threatens Jerusalem (2 Kings xii. 17)			
			Continued oppression of the Syrians (2 Kings xiii. 22)	
		842	**Jehoash** (37th year of Joash) 2 Kings xiii. 10	16

[2] This appears to be the time to which the conquests recorded on the Moabite stone are to be referred. The places had been won by Israel in the reign of Omri.

[3] There are 3 statements concerning the commencement of the reign of Jehoram king of Israel. He is said (2 Kings i. 17) to have begun to reign in the second year of Joram, king of Judah; then (2 Kings viii. 16) in the fifth year before Joram; and thirdly, as noted above in the Table, in the 18th year of Jehoshaphat. On the attempts to bring these 3 dates into accord, see the notes on the several verses.

[4] In 2 Kings ix. 29, the date is given as the 11th year of Jehoram. But such a variation may be accounted for by the Jewish mode of reckoning regnal years.

[5] The period embraced between the accession of Jeroboam and the death of Jehoram is 91 years (975—884). That the totals of years ascribed to the kings amounts to a larger number than this is due to the counting of one and the same year as the final year of one reign and the initial year of the next. These totals are 95 for Judah and 98 for Israel. The total for Israel is greater than that for Judah because of the greater number of the accessions and the consequently greater number of the double reckonings. But if the three reigns reckoned as 2 years each in Israel, be counted, as they really were, for only one year each, the totals on both sides become the same.

[6] From the 23rd year of Joash to the 37th year makes the reign of Jehoahaz to be little more than 14 years. While the length of the reign of Jehoash, from the 37th year of Joash to the 15th of Amaziah, would be somewhat more than 16 years. If we take the excess in one case to supplement the defect in the other the total time will be not far from correct.

Reigns years	JUDAH	B. C.	ISRAEL	Reigns years
29	**Amaziah**[7] (2nd year of Jehoash) 2 Kings xiv. 1	841		
			Death of Elisha (2 Kings xiii. 14) *Some territory recovered from Syria* (2 Kings xiii. 25)	
	Edom smitten by Judah (2 Kings xiv. 7) *Defeat of Amaziah at Beth-shemesh* (2 Kings xiv. 13)			
		826	**Jeroboam II.** (15th year of Amaziah) 2 Kings xiv. 23	41[8]
52	**Azariah**[9] (27th [?] year of Jeroboam) 2 Kings xv. 1—2	811		
			Jeroboam recovers Damascus and Hamath (2 Kings xiv. 25)	
		773	**Zechariah** (38th year of Azariah) 2 Kings xv. 8	$\frac{1}{2}$
		772	**Shallum** (39th year of Azariah) 2 Kings xv. 13	$\frac{1}{12}$
		772	**Menahem** (39th year of Azariah) 2 Kings xv. 17 *Pul, king of Assyria, comes against Israel* *Menahem becomes vassal of Assyria* (2 Kings xv. 19)	10
	Azariah towards the close of his reign is a leper			
		761	**Pekahiah** (50th year of Azariah) 2 Kings xv. 23	2
		759	**Pekah** (52nd year of Azariah) 2 Kings xv. 27	20[10]
16	**Jotham** (2nd year of Pekah) 2 Kings xv. 32, 33	758		
16	**Ahaz** (17th year of Pekah) 2 Kings xvi. 1	742		
			Pekah and Rezin king of Damascus attack Jerusalem	
	Ahaz seeks help from Assyria (2 Kings xvi. 7)			
			Pekah's kingdom attacked by Tiglathpileser	
		730	**Hoshea** (12th year of Ahaz) 2 Kings xvii. 1 *Shalmaneser attacks Israel* *Hoshea treats with So king of Egypt* *Second attack of Shalmaneser*	9

---

[7] Amaziah lived 15 years after the death of Jehoash (2 Kings xiv. 17).

[8] Between the 15th year of Amaziah who reigned 29 years and the 38th of Azariah must be a period of about 52 or 53 years. Either the 41 years of text is wrong, or there was some interregnum of 11 or 12 years.

[9] There is some error in this date. For Amaziah began to reign in the 2nd year of Jehoash. Jehoash reigned 16 years. So he lived about 14 years contemporary with Amaziah. The latter lived 15 years after the death of Jehoash. Thus his whole reign was 29 years. Now in the 15th year of Amaziah began Jeroboam II. to reign. Hence Amaziah must have died, and Azariah succeeded in the 14th or 15th year of Jeroboam.

[10] From the 52nd year of Azariah to the 12th year of Ahaz we have 28 years at least for the reigns of Jotham and part of Ahaz. The reign of Pekah must therefore have been longer than 20 years if Hoshea immediately succeeded him. That there is some error in connexion with the dates of Pekah and Jotham is apparent from 2 Kings xv. 30—32.

Reigns years	JUDAH	B. C.	ISRAEL	Reigns years
29	**Hezekiah** (3rd year of Hoshea) 2 Kings xviii. 1	726		
	Reformation of Hezekiah (2 Kings xviii. 4)			
			Sargon succeeds Shalmaneser	
		721	*Samaria taken* (6th year of Hezekiah) 2 Kings xviii. 10[11]	
	Samaria taken in the 6th year of king Hezekiah	721		
	Sennacherib invades Judah			
	Destruction of the Assyrian army			
	Hezekiah's sickness			
	Babylonian embassy to Jerusalem			
55	**Manasseh** (2 Kings xxi. 1)	697		
	Manasseh carried captive to Babylon (2 Chron. xxxiii. 11)			
2	**Amon** (2 Kings xxi. 19)	642		
31	**Josiah** (2 Kings xxii. 1)	640		
	Restoration of the temple			
	Finding of the book of the Law			
	Abolition of all idolatry			
	Great celebration of the Passover			
	Pharaoh-necoh comes against Assyria			
	Josiah slain at Megiddo			
¼	**Jehoahaz** (2 Kings xxiii. 31)	609		
	Pharaoh-necoh carries Jehoahaz captive (2 Kings xxiii. 33)			
11	**Jehoiakim** (2 Kings xxiii. 36)	609		
	Jehoiakim tributary to Egypt (2 Kings xxiii. 35)			
	Afterwards tributary to Assyria (2 Kings xxiv. 1)			
	Judah attacked by Chaldæans, Syrians, Moabites and Ammonites			
¼	**Jehoiachin** (2 Kings xxiv. 8)	598		
	Egyptians driven back by the Babylonians (2 Kings xxiv. 7)			
	Jehoiachin taken captive to Babylon (2 Kings xxiv. 12)			
11	**Zedekiah** (2 Kings xxiv. 18)	598		
	Jerusalem besieged by Nebuchadnezzar (2 Kings xxv. 1)	589		
	Capture and destruction of Jerusalem	587		
	Gedaliah appointed governor (2 Kings xxv. 22)			
	The residue of the Jews flee unto Egypt (2 Kings xxv. 26)			
	Jehoiachin kindly treated by Evil-Merodach	562		

---

[11] The period from the accession of Jehu to the captivity of the 10 tribes embraces 163 years. The total of the regnal years of the kings of Judah amounts to 165, a difference easily introduced by the counting the same year twice over at the end of a reign and the beginning of another. But the regnal years assigned to the kings of Israel are little more than 143. Thus it is clear that about 20 years must be added, and this accords with the necessity seen above of giving 12 years more between Jeroboam II. and Zechariah, and 8 years more between Pekah and Hoshea.

THE

FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

Now king David was old *and* stricken in years; and 1
they covered him with clothes, but he gat no heat.

Ch. I. **1—4.** David's Feeble Age. (Not in Chronicles.)

1. *Now*] The Hebrew has only the conjunction usually rendered *And*. This sentence is not to be regarded as the commencement of a new history, but a continuation of what has been told in 2 Samuel. In Hebrew MSS. 1 and 2 Kings form but one book, as do also 1 and 2 Samuel, and 1 and 2 Chronicles. The division was first made in the LXX. which Jerome followed, and it was introduced in the printed Hebrew Bibles by Daniel Bomberg. The LXX. however treats these books as so closely connected with Samuel that the four books are all named alike (*βασιλείων α. β. γ. δ.*). They are so catalogued also in Origen's list of the Canonical Books (Euseb. *H. E.* VI. 25), and in Jerome's *Prologus Galeatus*. But we shall have occasion to point out some matters (e.g. the worship on the high places) which were viewed in a different light by the compiler of these later books from that in which they are regarded in the books of Samuel.

The two books fall naturally into three sections. (1) The reign of Solomon, 1 Kings i.—xi. (2) The history of two kingdoms after their separation, till the overthrow of the northern kingdom, 1 Kings xii.—2 Kings xvii. (3) The history of the kingdom of Judah from the Assyrian to the Babylonish Captivity, 2 Kings xviii.—xxv.

king David was old] The circumstances recorded in this passage must have happened when the feeble king had taken to his bed. By comparing 2 Sam. v. 4, 5, with 1 Kings ii. 11, we arrive very nearly at the age given by Josephus (*Ant.* VII. 15. 2) who says David was seventy years old when he died.

stricken in years] Rendered literally on the margin 'entered into days.'

they covered him with clothes] i.e. With bed-clothes; just as in 1 Sam. xix. 13 where A.V. has 'with a cloth.' The word is however most frequently used of garments for wear.

2 Wherefore his servants said unto him, Let there be sought
for my lord the king a young virgin: and let her stand
before the king, and let her cherish him, and let her lie in
3 thy bosom, that my lord the king may get heat. So they
sought for a fair damsel throughout all the coasts of Israel,
and found Abishag a Shunammite, and brought her to the
4 king. And the damsel *was* very fair, and cherished the
king, and ministered to him: but the king knew her not.

2. *his servants*] The word, though primarily applied to those who were occupied in servile work, had come by this time to be used regularly of those who were about a royal person, and in such a position as to venture on giving him counsel. Josephus (*Ant.* VII. 15. 3) says they were the king's physicians. (Cf. Gen. l. 2.)

Let there be sought] Literally 'Let them seek.' This kind of variation is frequent in the A.V. for the sake of the English; as also the personal form of a sentence, put where the Hebrew verb is impersonal. Thus the last clause in verse 1 is literally 'and it grew not warm to him.' As such literal renderings are very often noticed on the margin, no special mention will hereafter be made of them.

a young virgin] This device, whereby it was thought to communicate vital heat from a young frame to an old one, was adopted by the advice of physicians long after David's time. See Bacon, *Hist. Vitæ et Mortis*, Medicamina ad longævitatem IX. 25.

and let her stand before the king] This phrase is used of those who serve or minister to another. Thus Deut. i. 38, Joshua the minister of Moses is said to 'stand before him.' It seems clear from the language of Solomon (1 Kings ii. 22) that Abishag was to be counted as one of the wives of David. Polygamy was not at this time confined to kings like David and Solomon, but was practised by other Israelites, as is shewn by the history of Elkanah (1 Sam. i. 2).

3. *a fair damsel*] Such as might be fitted to be one of the royal wives. A similar direction is given when Vashti has been deposed, and a new queen is to be sought for Ahasuerus (Esther ii. 2).

all the coasts] In the English of the Bible this word has no necessary reference to sea-board land, as it has in our modern use, but often signifies, as here, *borders*, *territories*.

Abishag a Shunammite] The Hebrew has '*the* Shunammite', as though she either was already, or from subsequent events became, well known. She was a native of Shunem, a city belonging to the tribe of Issachar and lying north of Jezreel and south of Mt Gilboa (see Josh. xix. 18; 1 Sam. xxviii. 4). The Syriac and Arabic read *Sulamite* (cf. Cant. vi. 13).

4. *cherished the king*] Being always at hand to perform, as his nurse, such duties as the weak condition of king David needed.

knew her not] These words seem added to explain how it came to pass that Adonijah afterwards could ask her for his wife. (1 Kings ii. 17.)

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had 6 not displeased him at any time in saying, Why hast thou done so? and he also *was* a very goodly *man;* and *his mother* bare him after Absalom. And he conferred with Joab the 7 son of Zeruiah, and with Abiathar the priest: and they

5

5—10. ADONIJAH ATTEMPTS TO MAKE HIMSELF KING.
(Not in Chronicles.)

5. *Adonijah, the son of Haggith*] He seems now to have been the eldest of David's living sons. See the list of them 2 Sam. iii. 2—5. Amnon and Absalom we know were dead, and of the second son, Chileab (called Daniel 1 Chron. iii. 1), we have no notice in Scripture, so that he seems to have died young. Adonijah stands fourth in the list; of his mother's parentage or connexion no mention is made.

chariots and horsemen &c.] Compare the similar conduct of Absalom (2 Sam. xv. 1) at the time of his conspiracy against his father. The words refer not to the preparation of an armament for war, but to a kingly retinue which should attend him wherever he went. The *runners* were a body-guard, and the word is applied (1 Kings xiv. 27) to those guards who kept the door of the king's house. See note there. By such a step Adonijah let his intention be known and found out who were likely to be on his side.

6. *had not displeased him at any time*] Had never administered a rebuke whatever wrong act he might have done. We may almost judge that Absalom was in like manner a spoilt child, brought under no correction.

a very goodly man] A fine and commanding figure was no small recommendation for an aspirant to a throne. Compare the account of Saul's personal appearance (1 Sam. ix. 2).

and his mother *bare him after Absalom*] The Hebrew has 'and she bare him &c.,' the italics *his mother* being added in A.V. to mark that the verb in the original is feminine. The same device is adopted in Num. xxvi. 59. But the English of the A.V. in the present passage might be taken to mean that Absalom and Adonijah were both sons of Haggith, whereas Absalom's mother (2 Sam. iii. 3) was Maacah, daughter of Talmai, king of Geshur. It is better to render **and he was born**, thus avoiding any ambiguity.

7. *Joab the son of Zeruiah*] Zeruiah was David's sister, and Joab the eldest of her three sons, and a man of much authority and influence during David's reign. He became captain of the host (as we should say, commander in chief) after the conquest of Jebus (1 Chron. xi. 6), and served David faithfully in the main until this time. But he held David's secret in the matter of Uriah, and accordingly defied him, when it suited his purpose. His greatest offence against the king was the slaughter of Absalom, whom he killed in defiance of David's order. (2 Sam. xviii. 14.)

Abiathar the priest] This was the son of that Ahimelech who, with following Adonijah helped *him*. 8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty *men* which *belonged* to David, were not with Adonijah. 9 And Adonijah slew sheep

all his family except Abiathar, was put to death by Saul, when Doeg the Edomite informed him that the shewbread from the tabernacle at Nob had been given to David (1 Sam. xxi., xxii.). Abiathar then escaped to David and had remained with him through all his troubles until this time, when, it may be through jealousy of Zadok, he sided with Adonijah against Solomon.

they following Adonijah helped him] Lit. 'They helped after Adonijah.' Joab had his own thoughts about the orders which David might leave at his death, and Abiathar his jealousy, and both no doubt felt that by their conduct, if it were successful, they were making Adonijah for evermore their debtor.

8. *But Zadok the priest*] He was the son of Ahitub, and descended from Eleazar, the son of Aaron. He joined David after the death of Saul, and there were thus two priests, perhaps one being highpriest and the other second priest, through the whole of David's reign. Zadok's duties appear (1 Chron. xvi. 39) to have been at the Tabernacle in Gibeon, and Abiathar had charge of the ark in Jerusalem. But in consequence of the events described in this chapter Abiathar was thrust out of his office and banished to Anathoth, and Zadok became the sole highpriest.

Benaiah the son of Jehoiada] This man, though of the tribe of Levi, became captain of David's body-guard of Cherethites and Pelethites (see below on verse 38), and was made, when Joab was dead, commander in chief of Solomon's army.

Nathan the prophet] He was prominent in David's reign, giving the king advice concerning the building of the Temple, bringing God's rebuke after David's adultery and the message of forgiveness when he had repented. He appears also in connexion with the birth of Solomon and now as the adviser and helper of Bath-sheba. After Solomon was proclaimed king we hear no more of Nathan.

and Shimei] There is a person so called mentioned afterwards as one of the twelve officers who provided victuals for king Solomon and his household. But whether that be the Shimei here mentioned there is no means of deciding. It was conjectured by Ewald that it was another way of writing the name of Shimeah, David's brother.

and Rei] Rei is not mentioned elsewhere, and there is nothing to guide us to any opinion concerning his identity. Several conjectures have been made, but none that deserves much attention.

the mighty men *which* belonged *to David*] Of these champions a list is given 2 Sam. xxiii. 8—39, with which may be compared 1 Chron. xi. 10—47.

9. *Adonijah slew* &c.] The verb is that which is constantly used for *sacrificing*. And here there was no doubt intended to be a certain solemnity connected with the feast held in honour of Adonijah's proclamation. Beside its use in this chapter, where it is rendered 'to

and oxen and fat cattle by the stone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: but Nathan the pro- 10
phet, and Benaiah, and the mighty *men*, and Solomon his brother, he called not.

Wherefore Nathan spake unto Bath-sheba the mother of 11
Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it*
not? Now therefore come, let me, I pray thee, give thee 12
counsel, that thou mayest save thine own life, and the life
of thy son Solomon. Go and get thee in unto king David, 13

slay' in verses 19 and 25, the verb is only so translated in 1 Kings xix. 21 of Elisha's slaughter of his oxen, and 2 Kings xxiii. 20 of Josiah's slaughter of the priests of the high places, both which acts partook of the nature of a solemn sacrifice.

by the stone of Zoheleth, which is *by En-rogel*] The name En-rogel signifies the 'fountain of the fuller,' a name probably given to it from the use to which the water was applied. They washed by stamping on the clothes with the *foot* (Heb. *regel*). From the other places where it is mentioned (Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17) it is clear that En-rogel lay on the south-east of Jerusalem, and formed one of the landmarks between the tribes of Judah and Benjamin. Attempts have been made to identify it with the 'fountain of Job (or Joab),' which is situate at the junction of the valleys of Kedron and Hinnom; while others are in favour of the 'fountain of the Virgin,' as it is now called, from whence comes the water to the pool of Siloam. It is in favour of the latter, that women still resort to it as a place for washing clothes. Of the 'stone of Zoheleth' we have no notice but in this passage.

10. *Solomon his brother*] Doubtless Adonijah was well acquainted with David's intention that Solomon should be his successor. But in those early times in most countries but especially in the East the right of hereditary succession was not thought of, the reigning monarch selecting for his successor that member of his family who was most in favour or who seemed most fit to rule. Moreover, in this case, Solomon was not the son of the first wife.

called] i.e. invited to be present at the feast which he was about to make.

11—14. NATHAN'S COUNSEL TO BATH-SHEBA. (Not in Chronicles.)

11. *Bath-sheba*] She who had before been the wife of Uriah the Hittite. Nathan's zeal for Solomon's cause may be well understood, because it was by his message (2 Sam. xii. 25) that Solomon was specially called the 'beloved of the Lord.'

doth reign] As though the work were already completed and Adonijah already assured of the throne.

12. *save thine own life, and the life of thy son Solomon*] Because it has ever been the policy of an Oriental usurper, as soon as ever he

and say unto him, Didst not thou, my lord O king, swear
unto thine handmaid, saying, Assuredly Solomon thy son
shall reign after me, and he shall sit upon my throne? why
14 then doth Adonijah reign? Behold, while thou yet talkest
there with the king, I also will come in after thee, and con-
15 firm thy words. And Bath-sheba went in unto the king into
the chamber: and the king was very old; and Abishag the
16 Shunammite ministered unto the king. And Bath-sheba
bowed, and did obeisance unto the king. And the king
17 said, What wouldest thou? And she said unto him, My lord,
thou swarest by the Lord thy God unto thine handmaid,
saying, Assuredly Solomon thy son shall reign after me, and
18 he shall sit upon my throne. And now behold, Adonijah

had power enough, to put out of the way those who were likely to oppose him, and so make his throne more secure.

13. *Didst not thou...swear unto thine handmaid*] She uses terms of great humility, even though she be pleading the king's former solemn promise. We have no record of the oath to which Bath-sheba alludes, but we may be sure that the king had imparted to her the promise which God had made to him that Solomon should be his successor in the kingdom.

The Hebrew particle כִּי, which is here and in verse 30 translated 'assuredly', seems often not intended for anything more than a mark of quotation. Like the Greek ὅτι, when it stands before a direct quotation, it should be left in most cases untranslated. In 1 Kings xi. 22 it is rendered 'but', which would be better omitted.

shall reign after me, and he shall sit upon my throne] The fuller phrase seems intended to imply that Solomon should be in all respects the equal of his father. The pronoun 'he' is emphatically expressed in the original as also in verses 24, 30 and 35. In each case the force is 'he and no other.'

14. *and confirm thy words*] Lit. 'fill up' thy words. This Nathan could most fitly do because he knew of the expressions of God's will which had been communicated unto David. Thus he could dwell more fully than Bath-sheba on the king's previous intentions, and knowing better than she what was going on around Adonijah could assure David that it was no imaginary alarm.

15—21. Bath-sheba before King David. (Not in Chronicles.)

15. *and the king was very old*] This sentence is in explanation why Bath-sheba went into the bedchamber of the king. David was too feeble to go forth, and those who would see him must come there for audience.

16. *bowed and did obeisance*] After the fashion of Orientals in the presence of a monarch.

17. *and he shall sit*] The pronoun in the original is emphatically expressed.

reigneth; and now, my lord the king, thou knowest *it* not:
and he hath slain oxen and fat cattle and sheep in abun- 19
dance, and hath called all the sons of the king, and Abiathar
the priest, and Joab the captain of the host: but Solomon
thy servant hath he not called. And thou, my lord O king, 20
the eyes of all Israel *are* upon thee, that *thou* shouldest tell
them who shall sit on the throne of my lord the king after
him. Otherwise it shall come to pass, when my lord the 21
king shall sleep with his fathers, that I and my son Solomon
shall be *counted* offenders. And lo, while she yet talked 22
with the king, Nathan the prophet also came in. And they 23
told the king, saying, Behold Nathan the prophet. And
when he was come in before the king, he bowed himself
before the king with his face to the ground. And Nathan 24
said, My lord O king, hast thou said, Adonijah shall reign

18. *Adonijah reigneth*] i.e. Is being set up for king, and will be accepted, unless some word from David go forth to prevent it. With the commander-in-chief, and the highpriest Abiathar on his side Adonijah's following might well seem powerful.

and now, my lord the king, thou knowest it *not*] The Hebrew words for *thou* אתה and *now* עתה vary only in one letter, and in sound are very much alike. Hence it has come to pass that in this verse and verse 20 there is a confusion; and here in some copies *thou* is put instead of *now:* 'and thou, my lord...knowest it not.'

20. *And thou, my lord*, &c.] Here the variation is the other way, and *now* is read for *thou*. Both these changes seem to render the sentences more emphatic, especially as in this verse the queen is coming to the close of her argument and wishes to move David to take action in the matter at once.

21. *counted offenders*] The Heb. word is literally 'sinners.' Bath-sheba does not go so far as Nathan, and say that the lives of herself and her son are in peril, but leaves the king to think what the lot of those offenders would be whom Adonijah knew to have aspired to the throne.

22—27. NATHAN CONFIRMS THE STATEMENTS OF BATH-SHEBA. (Not in Chronicles.)

22. *Nathan the prophet also came in*] Apparently at first into an outer room, whence he was announced to king David, and Bath-sheba went out before his coming into the bedchamber. She was clearly not present during Nathan's address to the king. See vers. 28.

24. *hast thou said*] There is nothing in the Hebrew to mark the question. It must have been indicated by the tone. It would come with much force from Nathan, as he knew all the circumstances of God's promise that Solomon should be king after David. He shews by his language in verse 27 that any change in the plans for the suc-

25 after me, and he shall sit upon my throne? For he is gone down *this* day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king
26 Adonijah. But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant
27 Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?
28 Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before
29 the king. And the king sware, and said, *As* the LORD
30 liveth, that hath redeemed my soul out of all distress, even

cession should not have been made without his knowledge. After the divine messages which had been sent to the king through Nathan, the prophet's relation to David was different from that of other subjects.

25. *For he is gone down*] The site of the fountain, near which Adonijah's banquet was made, was in the valley below Jerusalem.

God save king Adonijah] The Heb. is 'Let king Adonijah live' i.e. live long and happily; and similarly in all cases where A. V. has 'God save, &c.'

27. *shewed* it *unto thy servant*] There is a various reading, 'thy servants,' but the A. V. gives the better sense. There was a special reason why Nathan should know of all that was done in respect of the succession, which did not apply to the rest of David's court.

28—40. DAVID CAUSES SOLOMON TO BE PROCLAIMED AND ANOINTED KING. (Not in Chronicles.)

28. *Call me Bath-sheba*] The queen had not been present during Nathan's interview, and no doubt both she and the prophet desired to appear as much as possible independent of each other in their tidings.

29. *And the king sware*] i.e. Solemnly renewed the oath which he had before (see ver. 13) made unto Bath-sheba.

As *the Lord liveth*] The expression is equivalent to 'As surely as the Lord liveth,' though in the Hebrew there is no word for *as*. God is frequently spoken of as 'the living God' and the idea in this form of asseveration seems to be this, 'the Lord is living, of that there is no doubt, and as certainly shall that come to pass which is prefaced by this solemn assertion.'

that hath redeemed, &c.] David employs exactly the same words (in Hebrew) in 2 Sam. iv. 9, previous to the punishment of Baanah and Rechab for the murder of Ishbosheth. And it is not without reason that he thinks of the termination of his distresses in connexion with Solomon, for the birth of that son marked the time when he became at peace not only with men but with God.

as I sware unto thee by the LORD God of Israel, saying,
Assuredly Solomon thy son shall reign after me, and he
shall sit upon my throne in my stead; even so will I cer-
tainly do this day. Then Bath-sheba bowed *with her* face 31
to the earth, and did reverence to the king, and said, Let
my lord king David live for ever.

And king David said, Call me Zadok the priest, and 32
Nathan the prophet, and Benaiah the son of Jehoiada. And
they came before the king. The king also said unto them, 33
Take with you the servants of your lord, and cause Solomon
my son to ride upon mine own mule, and bring him down
to Gihon: and let Zadok the priest and Nathan the prophet 34
anoint him there king over Israel: and blow ye with the

30. *the Lord God of Israel*] R.V. 'the Lord, **the** God of Israel,' as demanded by the Hebrew construction, here and elsewhere.

31. *Let my lord king David live for ever*] On this common Oriental hyperbole, compare Dan. ii. 4, iii. 9, v. 10, &c. It was the common Eastern formula. Bath-sheba implied thereby that in her zeal for Solomon's succession there was no desire for David's death but only that the promise made to her concerning Solomon should not be broken.

32. *Zadok the priest*] Who must anoint king Solomon, and it is probably with this thought that David names him first.

and Nathan the prophet] Who had gone aside when Bath-sheba was called.

33. *Take with you the servants of your lord*] Judging from a similar order given by David (2 Sam. xx. 6, 7) these words imply a considerable body of armed men. For there it is said that the servants comprised Joab's men, and the Cherethites and the Pelethites and all the mighty men. Where Joab was of the other side it was needful to be prepared for fighting.

upon mine own mule] To ride in the chariot or on the beast which carried the king was a mark of special distinction. So Pharaoh (Gen. xli. 43) made Joseph 'ride in the second chariot which he had.' In like manner Jehonadab was taken (2 Kings x. 16) into Jehu's chariot, and Haman named as a special mark of honour that a man should be set on 'the horse that the king rideth upon' (Esther vi. 8).

bring him down to Gihon] From the direction here given this place must have been in the lower ground near Jerusalem. This agrees with the mention made of it in 2 Chron. xxxiii. 14, where it is said to be in the valley, by which word is probably meant the torrent bed of the brook Kedron, so that Gihon would be in the Valley of Jehoshaphat on the east of Jerusalem. Both parties chose a place where there was water (see *v.* 9) for the anointing. Does this indicate that there was some purification connected with the act? At a later period there was an 'upper' and 'lower' pool at Gihon (2 Chron. xxxii. 30).

34. *anoint him there*] The anointing was the most solemn portion of

35 trumpet, and say, God save king Solomon. Then ye shall
come up after him, that he may come and sit upon my
throne; for he shall be king in my stead: and I have ap-
36 pointed him to be ruler over Israel and over Judah. And
Benaiah the son of Jehoiada answered the king, and said,
37 Amen: the LORD God of my lord the king say so *too*. As
the LORD hath been with my lord the king, even so be he

the ceremonies connected with the installation of a new king. We only read of its being done on some very marked occasions. Thus Saul, the first king, was anointed (1 Sam. x. 1), and David, the king of God's own choice (1 Sam. xvi. 13); also when God orders the prophet Elijah to make provision for a new succession in Israel, Jehu is to be anointed (1 Kings xix. 16), which was done when the proper time came (2 Kings ix. 3, 6); so Joash after his preservation was anointed by Jehoiada (2 Chron. xxiii. 11). But though unmentioned it may have been performed in other cases. For 'anointing' is mentioned even in Jotham's parable (Jud. ix. 8), where the trees will choose them a king. The ceremony is intended to symbolize the outpouring of gifts from above upon the new monarch.

blow ye with the trumpet] Thus did Jehu's companions after his anointing (2 Kings ix. 13); neither anointing nor the blowing of the trumpets has been mentioned in connexion with Adonijah's faction. No doubt they wished to gain strength before making such a public display of what they were doing.

35. *come up after him*] That is, as his supporters and body-guard, just as in verse 7 above, the conspirators 'helped after Adonijah.' Cf. also below, verse 40.

to be ruler over Israel] A better rendering is 'prince'. The title was that given by God specially to those who should lead His people. Thus Saul is first so called (1 Sam. ix. 16. A.V. 'captain' as in 1 Sam. x. i. In 2 Chron. xi. 22 A.V. has 'ruler,' R.V. 'prince'), then David (1 Sam. xxv. 30, A.V. 'leader'). It is used also of Hezekiah (2 Kings xx. 5), and in Daniel (ix. 25) of Him who was to be greater than all these, 'Messiah the *Prince*.'

36. *and said, Amen*] Expressing as usual a prayer 'So let it be'; but at the same time expressing concurrence with all the king had said and a determination to carry his orders into effect. Thus the word implies also 'So it shall be.' But there is immediately subjoined 'the Lord God of my lord the king *say* so too,' implying that though David might plan and his servants labour for this end it would not be brought about except with God's will. The sentence may be compared with Jeremiah (xxviii. 6), where the words are 'The prophet Jeremiah said, Amen: the Lord *do* so'; a reading which one or two MSS give here, but no doubt only as a gloss.

the Lord God of my lord] R.V. 'the Lord, the God of my lord.' See above on verse 30.

37. *so be he*] i.e. 'So let him be.' The Massoretic note corrects into 'so shall he be,' which makes nonsense of the verse.

with Solomon, and make his throne greater than the throne
of my lord king David. So Zadok the priest, and Nathan 38
the prophet, and Benaiah the son of Jehoiada, and the
Cherethites, and the Pelethites, went down, and caused
Solomon to ride upon king David's mule, and brought him
to Gihon. And Zadok the priest took a horn of oil out of 39
the tabernacle, and anointed Solomon. And they blew the

make his throne greater than the throne of my lord] No doubt David's faithful servants knew of the large promises which God had made to Solomon already, and that the heart of the king was gladdened at the thought of the future glory of his son (1 Chron. xvii. 11—27). They had therefore no fear of David's anger when they used words such as these. That Solomon's kingdom and grandeur did surpass David's may be seen from the narratives in 1 Kings x. and 2 Chron. ix.

38. *the Cherethites and the Pelethites*] The former of these names is found 1 Sam. xxx. 14 as the name of a people to the south of the Philistines. Hence it has been held by some that the second name, Pelethites, must also be of the same character, and that probably it is connected with the word 'Philistine.' It seems not impossible that David from his early residence in the country of the Philistines may have attached a body of men to him from among those peoples and constituted them his first body-guard (Josephus calls them *σωματοφύλακες*), which while retaining their old title would after the king's accession be recruited from any of his most trusty supporters. We need not suppose therefore that though called by the old name they were largely composed of aliens. The older interpretations, connecting the words with Hebrew verbs, have been 'executioners and runners'; and the Targum interprets them as 'archers and slingers' and in one place as 'nobles and common soldiers.' They are clearly to be identified with 'the mighty men' mentioned in verse 8 as not being with Adonijah.

39. *a horn of oil*] The Hebrew has **the** *horn*. The 'holy anointing oil' was no doubt preserved for occasions like this, and for the anointing of the priests. Zadok having the care of the tabernacle at Gibeon (1 Chron. xvi. 39) would have this under his charge. And as Gibeon was 'the great high place' (iii. 4), all that was most sacred would be kept there.

out of the tabernacle] The word here rendered 'tabernacle' is not the same as that so rendered in the passage from 1 Chron. just quoted, and it is advisable to make a distinction between them. The word in this verse is that usually translated, when it does not refer to the sacred dwellingplace of God's glory, by the English 'tent' (Gen. ix. 21 &c.) and it would be well so to render here. In no other passage in Scripture does the word occur of the Divine dwelling-place without some qualifying expression added to it. It is 'the tabernacle of the congregation,' 'the tabernacle of witness,' 'the tabernacle of the Lord.' In all these cases '**Tent**' might well be substituted. This word refers to the external covering of black goats' hair, while the other word implies

trumpet; and all the people said, God save king Solomon.
40 And all the people came up after him, and the people piped
with pipes, and rejoiced *with* great joy, so that the earth
rent with the sound of them.

41 And Adonijah and all the guests that *were* with him heard
it as they had made an end of eating. And when Joab
heard the sound of the trumpet, he said, Wherefore *is this*
42 noise of the city being in an uproar? And while he yet
spake, behold, Jonathan the son of Abiathar the priest

the interior, the very dwellingplace of God, and for this 'Tabernacle' might be specially retained.

all the people said] Solomon's anointing was made a public ceremonial, news of what was to be done would go forth during the time that a messenger went to Gibeon for the sacred oil, and thus there seems to have been present not only those whom David had commissioned but a large body of the people of Jerusalem.

40. *piped with pipes*] The LXX. adopting some slight alteration of the Hebrew, renders 'danced in dances.' And Josephus speaks of the people (*Antiq.* VII. 14, 5) as 'dancing and playing on pipes'; thus shewing a desire to combine both readings. That the Israelites were likely to have *pipes* on such an occasion seems probable from 1 Sam. x. 5, where they are enumerated among the instruments used by the company of prophets.

rent with the sound] The Hebrew text implies 'cleaving asunder' and must, if correct, be taken as hyperbolic: that it is correct seems clear from the LXX. which has 'was broken asunder' (ἐῤῥάγη), though a slight change in the letters of the Hebrew (reading תקע for בקע) would give the meaning which the Vulgate has, 'insonuit,' i.e. resounded. Josephus appears thus to have understood the phrase, whatever reading he had, for he writes 'from the multitude of the instruments all the earth and the air resounded.'

41—53. Alarm and submission of Adonijah.
(Not in Chronicles.)

41. *as they had made an end of eating*] Such a banquet would naturally last a good while; and if we suppose Nathan to have heard of it as the festivity began, or he even may have known as they left Jerusalem, there will be seen to be time enough for all that is described as done by the supporters of Solomon. For they had no banquet to prepare and eat, but only the religious ceremonial to discharge which marked their master's chosen son for king.

Joab heard] Any preparation against opposition to their action would properly be left to the commander-in-chief, and so he is alert to mark any signs of a commotion. Josephus represents the interruption as coming before the meal was finished.

42. *Jonathan the son of Abiathar*] They had left in the city some who should bring them word of any stir which their doings might cause. Jonathan had discharged the same office of watchman and news-

came: and Adonijah said *unto him*, Come in; for thou *art* a
valiant man, and bringest good tidings. And Jonathan 43
answered and said to Adonijah, Verily our lord king David
hath made Solomon king. And the king hath sent with 44
him Zadok the priest, and Nathan the prophet, and Benaiah
the son of Jehoiada, and the Cherethites, and the Pelethites,
and they have caused him to ride upon the king's mule:
and Zadok the priest and Nathan the prophet have anointed 45
him king in Gihon: and they are come up from thence
rejoicing, so that the city rang again. This *is* the noise that
ye have heard. And also Solomon sitteth on the throne of 46
the kingdom. And moreover the king's servants came to 47
bless our lord king David, saying, God make the name of
Solomon better than thy name, and make his throne greater
than thy throne. And the king bowed himself upon the bed.

bringer at the time of Absalom's revolt. See 2 Sam. xv. 27 and xvii. 17. But then he was to bring word to David.

a valiant man] Perhaps rather, a **worthy man.** The same word, which is often translated by 'valour,' 'wealth,' 'might,' is also used of any special excellence. Thus Proverbs xii. 4, xxxi. 10 it is used in the description of 'the *virtuous* woman'; also in this chapter, verse 52, we have the word translated *worthy;* and in 1 Chron. ix. 13 it is used of those who were 'very *able* men' for the work of the service of the house of the Lord. In the present case it was not so much a man of valour as of discretion who was needed in the messenger.

and bringest good tidings] The expression is somewhat redundant in the Hebrew, and might be rendered 'bringest good tidings of good'. The same words are thus translated Is. lii. 7.

43. *Verily our lord*, &c.] The adverb implies some such sense as 'Nay but'. Jonathan wishes to say 'It is not as you hoped, but on the contrary Solomon is proclaimed and anointed.' Comp. Gen. xvii. 19, where the word is rendered in A. V. 'indeed,' but the sense is '*Nay but* Sarah thy wife shall bear thee a son,' instead of Ishmael being made the hope of thy family.

46. *Solomon sitteth on the throne*] Jonathan had seen the complete ceremony of installation, for on their return from Gihon the aged king had commanded that Solomon should shew himself seated in state on the royal throne.

47. *the king's servants*] i.e. The general public of Jerusalem who gathered themselves to offer congratulations to David on the commencement of the reign of his son. That a son should begin to reign during his father's lifetime was no uncommon occurrence in the East.

the king bowed himself upon the bed] The verb is that commonly used of an act of worship, and the language of the next verse shews that David's bowing was of this nature. He prayed that the good wishes he had just heard might be fulfilled, and thanked God for what

48 And also thus said the king, Blessed *be* the LORD God of
Israel, which hath given *one* to sit on my throne *this* day,
49 mine eyes even seeing *it*. And all the guests that *were* with
Adonijah were afraid, and rose up, and went every man his
way.

50 And Adonijah feared because of Solomon, and arose, and
51 went, and caught hold on the horns of the altar. And it
was told Solomon, saying, Behold, Adonijah feareth king
Solomon: for lo, he hath caught hold on the horns of the
altar, saying, Let king Solomon swear unto me to day that
52 he will not slay his servant with the sword. And Solomon
said, If he will shew himself a worthy man, there shall not

had already happened. The action and intention is similar to that of Jacob described Gen. xlvii. 31.

48. *the Lord God*] See on verse 30.

given one *to sit*] Of course he means 'one of my own family and the one whom I specially wished.' The LXX. adds here the words 'of my seed' and a like addition is made in some of the other versions. There can however be no misunderstanding of the king's meaning without any such supplement. The king's thankfulness was not for *an* occupier, but for the particular person now put on the throne.

The report brought by Jonathan (vv. 43—48) seems like the language of one who had been a spectator of what he relates. If this were so, we must assume king David to have been carried from his bedchamber into some reception-room where he could listen, as he lay, to the congratulations mentioned in verse 47. The adding on of one particular after another, with the repetition of the same conjunction וגם = *and also*, is exactly after the style of a messenger in great haste.

50. *caught hold on the horns of the altar*] In his terror Adonijah takes sanctuary, apparently at the altar which had been erected when the ark was brought to Mt. Zion. That an altar was set up there is clear from 2 Sam. vi. 17, 18, where we have an account of the burnt offerings and peace offerings presented there. As this sanctuary was specially under the care of Abiathar, it was natural that Adonijah should go there. It may have been by Abiathar's advice.

The horns of the altar are described Exod. xxvii. 2 seqq. They were wooden projections overlaid with brass. On the occasion of a sacrifice the priest with his finger was to smear them with the blood of the victim (Exod. xxix. 12), and this ceremonial was a sign of atonement (Exod. xxx. 10). Thus the spot to which Adonijah fled was of special sanctity.

51. *Let king Solomon swear unto me to day*] The word translated *to day* signifies rather 'first of all,' i.e. before I will venture to come away from my place of safety. The same word is found twice in the narrative of the sale of Esau's birthright, Gen. xxv. 31, 33. When Esau has asked for pottage, Jacob says "Sell me first of all (A.V. this day) thy birthright" and afterwards "Swear to me first of all."

a hair of him fall to the earth: but if wickedness shall be
found in him, he shall die. So king Solomon sent, and 53
they brought him down from the altar. And he came and
bowed himself to king Solomon: and Solomon said unto
him, Go to thine house.

Now the days of David drew nigh that *he* should die; and 2
he charged Solomon his son, saying, I go the way of all the 2
earth: be thou strong therefore, and shew thyself a man;

52. *not a hair of him fall to the earth*] The expression is common and proverbial to express that no harm of any kind shall befall. Cf. 1 Sam. xiv. 45; 2 Sam. xiv. 11.

if wickedness shall be found in him] Josephus gives the sense: 'If he shall again be caught with any new plots.'

53. *and they brought him down from the altar*] The expression refers perhaps to the steps on which Adonijah must have gone up to cling to the sides of the altar, or it may be to the elevation of the whole situation as the altar stood before the ark on Mt. Zion.

bowed himself] The same word as in 47 is used of David's religious reverence. So Adonijah did homage to Solomon as his lord; and by pardoning the chief offender the new king shewed the rest of Adonijah's adherents that they need not despair of forgiveness. Thus he would be most likely to change them from foes to friends.

CH. II. 1—11. DAVID'S LAST CHARGE TO SOLOMON, AND HIS DEATH. (Not in Chronicles.)

1. *Now the days of David drew nigh that* he *should die*] According to the narrative of Josephus (*Antiq.* VII. 14, 7) all the events recorded in 1 Chron. xxviii. and xxix. took place in the interval between the first anointing of Solomon and the death of David. There is nothing in those chapters beyond what an aged man might do, especially if he had a brief period of better health, and 1 Chron. xxix. 22 makes special mention of Solomon's second anointing which, like the first, preceded the death of his father.

2. *I go the way of all the earth*] i.e. Of all who live on the earth, viz. to the grave. The same expression is used by Joshua (xxiii. 14), and, though the Hebrew noun is not the same, we may compare Job xvi. 22 'I shall go the way whence I shall not return.'

be thou strong therefore] Compare the oft-repeated injunction to Joshua, Deut. xxxi. 7, 23; Josh. i. 6, 7 &c. The circumstances are not very dissimilar. Moses, soon to be taken away, was giving his charge to his successor (Deut. xxxi. 23), as David to Solomon, and the language is identical. Cf. also 1 Chron. xxii. 13.

shew thyself a man] The age of Solomon at the death of his father cannot be exactly known. He must have been considerably younger than Adonijah, who was the fourth of those six sons born to David before the conquest of Jerusalem (2 Sam. iii. 4). And he may have

3 and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, *and* his commandments, and his judgements, and his testimonies, as *it is* written in the law of Moses, that thou mayest prosper *in* all that thou doest, and
4 whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not
5 fail thee (said he) a man on the throne of Israel. Moreover

been so young that his father's words mean, 'though a youth in years, yet prove yourself a man in prudence and wisdom.' This is somewhat supported by Solomon's language about himself (1 Kings iii. 7), 'I am but a little child.' But it may also be understood as a general exhortation to exhibit the courage which would be necessary, since a party had been formed in the kingdom for the support of another claimant to the throne.

3. *keep the charge of the Lord*] The word rendered 'charge' here has no connexion with the verb used in verse 1, but is the customary expression in the Book of Numbers for the care and oversight of the Tabernacle and other things committed to the Levites. (See Num. i. 53, iii. 7, 8 &c.) It is used also of other sacred offices and the duties attached thereto. Thus is imported into the word a solemn signification, though in etymology it is connected with the word which precedes it, rendered 'keep'.

to keep his statutes, and *his commandments, and his judgements*] These words appear to refer to the three portions of the divine law, the ceremonial, the moral, and the judicial ordinances revealed by God in the Mosaic code; while *testimonies* may be interpreted of those evidences of God's will towards man which are made clear by His dealings with bygone generations. Thus God in His word bears witness to Himself.

as it is *written in the law of Moses*] The allusion is to Deut. xvii. 18—20, where the king, in time to come, is bidden to keep a copy of the Law, and to study it, that so his days may be prolonged.

4. *that the Lord may continue his word*] The verb is most commonly rendered 'establish' and may be so translated here. Cf. 1 Sam. i. 23 where the same phrase occurs. The sense is of confirming and ratifying what has previously been promised. David is here looking forward to the generations that shall come after him, which fact the A. V. has endeavoured to make clear by the rendering 'continue'. The word, or promise, alluded to is found 2 Sam. vii. 25—29.

saying, If thy children take heed to their way] In the passage just mentioned where the promise is recorded there are none of these conditions specified; but we are sure that God's promise was not an unconditional one, and in his Psalms (cxxxii. 12) David has expressly made mention of the condition in words very similar to this verse.

there shall not fail thee (*said he*) *a man on the throne of Israel*] The thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace,

Heb. is literally 'there shall not be cut off unto thee a man from upon the throne of Israel'; and the same phrase occurs afterwards ch. viii. 25, ix. 5, and in other parts of the Bible. The sense is 'there never shall be wanting some one of thy race to sit on the throne.' The promise was made to David's line, and was fulfilled; for as long as the kingdom of Judah existed the family of David were kings.

There is no word in the Hebrew for the parenthetic 'said he,' but the clause is preceded by the word usually rendered 'saying,' which seems to have been introduced by some scribe from the earlier part of the verse. The LXX. translates the Hebrew literally (i.e. repeating λέγων); the Vulgate notices neither the 'saying' nor 'said he'.

5. *what Joab the son of Zeruiah did to me*] This one of the sons of Zeruiah had been all through his reign too strong for his uncle. See 2 Sam. iii. 39: and for the rough remonstrances of Joab with David, cf. 2 Sam. xix. 5—7. The slaughter of Absalom, though neither mentioned here by David, nor afterwards by Solomon, when Joab is put to death, must have been constantly present to their minds.

unto Abner the son of Ner] Ner being brother of Kish (1 Chron. ix. 36), the father of Saul, we can understand how Abner became a man of much importance in the court of Saul, under whom he was commander-in-chief. After the death of Saul it was Abner who proclaimed Ishbosheth and supported him against David, until some quarrel arising Abner made overtures to David which were favourably received. During the earlier events of the war between Ishbosheth's supporters and those of David, Abner to save his own life had slain Asahel, Joab's younger brother. To avenge this death and probably also from jealousy, lest Abner coming into David's service should become more influential than himself, Joab calling Abner aside as he was departing from the court, in conjunction with Abishai his brother treacherously slew him. Owing to Abner's early course of action David might have been suspected of conniving at his murder. The exposure to such a suspicion no doubt aggravated the king's sorrow. David's lament over Abner's death is found 2 Sam. iii. 33, 34. He never forgave the murder, though he was unable during his lifetime to take vengeance on the perpetrator.

unto Amasa the son of Jether] Amasa was a son of David's sister Abigail, and the name of her husband is elsewhere (2 Sam. xvii. 25) written 'Ithra.' Amasa took the side of Absalom when that prince rebelled against his father, but David forgave this, when Absalom had been slain by Joab, and appointed Amasa commander-in-chief in Joab's place (2 Sam. xix. 13). Afterwards, under the pretence of saluting Amasa, Joab gave him a fatal wound with a sword which he held hidden in his left hand (2 Sam. xx. 10).

the blood of war in peace] For both these murders were committed

and put the blood of war upon his girdle that *was* about
6 his loins, and in his shoes that *were* on his feet. Do there-
fore according to thy wisdom, and let not his hoar head go
7 down *to* the grave in peace. But shew kindness unto the
sons of Barzillai the Gileadite, and let them be of *those* that
eat at thy table: for so they came to me when I fled because
8 of Absalom thy brother. And behold, *thou hast* with thee
Shimei the son of Gera, a Benjamite of Bahurim, which

when the opportunity had been gained under the guise of friendship.

his girdle...his shoes] Both these portions of his dress must have been covered with the blood spurting and flowing from wounds inflicted at such close quarters.

6. *Do therefore according to thy wisdom*] Compare verse 9. The wisdom to which David in both cases alludes is a politic method of bringing these men to do something for which they might be put to death. Such men were specially dangerous in the court of a young king.

his hoar head] Most likely Joab was already an old man not much younger than David himself. This may account for some of the freedom of his speech to the king.

go down to *the grave in peace*] The advice is put in a more direct form in verse 9, concerning Shimei, 'Bring his hoar head down to the grave with blood.'

The Hebrew construction (the jussive after לא not אל) seems to imply a suggestion rather than a direct command. 'I recommend you not to let,' &c.

7. *sons of Barzillai the Gileadite*] The deserving conduct of Barzillai, during David's flight from Absalom, is narrated 2 Sam. xix. 31 *seqq.* The Chimham there mentioned was probably a son of Barzillai, though we are not expressly told so. No other son is anywhere spoken of, but we find that Barzillai had daughters (Ezra ii. 61; Neh. vii. 63) and he probably was father of a large family. Barzillai, at his advanced age, would not come alone to conduct David over Jordan, and though he only commends one person to the king's attention there may have been several sons in his retinue.

of those *that eat at thy table*] A common mode in Eastern countries of shewing regard. Thus Mephibosheth, Jonathan's son, was provided for at David's table (2 Sam. ix. 7, 10, 11), and such treatment put the recipient in a position like that of the king's sons.

for so they came to me] i.e. With kind acts and generous supplies of food when I was in great need. Let their reward be of a similar nature.

8. thou hast *with thee Shimei*] Shimei was not at present living in Jerusalem (see verse 36), but that his conduct might be more closely watched Solomon compelled him to come and dwell in the city.

cursed me *with* a grievous curse in the day when I went *to*
Mahanaim: but he came down to meet me *at* Jordan, and I
sware to him by the LORD, saying, I will not put thee to
death with the sword. Now therefore hold him not guilt- 9
less: for thou *art* a wise man, and knowest what thou
oughtest to do unto him; but his hoar head bring thou down
to the grave with blood. So David slept with his fathers, 10
and was buried in the city of David. And the days that 11

Bahurim] Besides its connexion with the story of Shimei, this place is mentioned (2 Sam. xvii. 18) as the spot where Jonathan and Ahimaaz were concealed in the well, or cistern, to avoid the pursuit of Absalom's servants; and in the account of Phaltiel's separation from Michal when she was sent back to David (2 Sam. iii. 16) by Ishbosheth. It must have been situate near the road from Jerusalem to the fords of the Jordan, but it is not mentioned in Joshua, nor has its situation been identified.

Mahanaim] was on the east of Jordan, and was so named by Jacob (Gen. xxxii. 2) because he there saw the host (*Mahaneh*) of God. Abner made his head-quarters there while he was supporting Ishbosheth against David (2 Sam. ii. 8). Its strong position and fortification, which are specially dwelt on by Josephus (*Ant.* VII. 9, 8) no doubt led Abner to choose it, as did David likewise in his flight before Absalom.

came down to meet me] Shimei makes a merit of being among the first to give the king welcome on his return (2 Sam. xix. 20). And though Abishai urged that he should straightway be put to death, David refused to have the day of his restoration stained by the blood of any man.

9. *hold him not guiltless*] i.e. Be sure not to let him go unpunished. Find out some good reason for vengeance to be taken on him. We are not to wonder at these injunctions of David, which were not unnatural, both for the satisfaction of his own feelings and for providing for the security of Solomon's throne. Joab was a dangerous man to be left alive, and Shimei, with Oriental fickleness, would curse Solomon as readily as he had cursed David, should a reverse of fortune come upon him. Nor are we to look for New Testament virtues in even the best men of the older covenant. The Christian thinks it nobler to forgive, following the lessons of his master, but what David saw of Christ was in the less clear vision of faith, and neither he nor his people are to be expected to rise in any great degree towards the nobility of Christian forgiveness. Yet David was very generous toward Saul. He seems to have become less forgiving in his old age, though doubtless he was thinking chiefly of Solomon's safety.

10. *in the city of David*] The place is defined (2 Sam. v. 7) as 'the stronghold of Zion.' We are told (*Aboth de-Rabbi Nathan* i. 35) that 'no graves are made in Jerusalem, except the tombs of the house of David, and of Huldah the prophetess, which have been there from

David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 Then sat Solomon upon the throne of David his father;
13 and his kingdom was established greatly. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he
14 said, Peaceably. He said moreover, I have somewhat to
15 say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that *I* should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his
16 from the LORD. And now I ask one petition of thee, deny

the days of the first prophets.' Josephus (*Ant.* VII. 15. 3) gives an account of the wealth that Solomon deposited in his father's grave, and states that the tomb was afterwards opened and some of this wealth carried away, first by Hyrcanus the high priest, when he was besieged by Antiochus, and a second time by Herod the Great. But the chambers in which the treasure was buried could be reached without disturbing the royal burying-place.

11. *seven years reigned he in Hebron*] According to 2 Sam. v. 5 the time was seven years and six months. The Old Testament writers often in this way omit pieces of a year, and speak only of the full years. Cf. 1 Chron. xxix. 27.

13—25. ADONIJAH ASKS FOR ABISHAG TO WIFE AND IS PUT TO DEATH BY SOLOMON. (Not in Chronicles.)

13. *Comest thou peaceably*] There was the same sort of alarm in Bath-sheba's mind as was in those of the people of Bethlehem when Samuel came to visit Jesse before David was anointed (1 Sam. xvi. 4), when the elders of the town trembled. She expected no good from any scheme of Adonijah's, and her question refers more to the national welfare than to her personal concerns.

15. *Thou knowest that the kingdom was mine*] He means that as the eldest living son of David, he could rightly claim it. Thus he in a way apologizes for his previous attempt to secure the succession to himself.

set their faces on me] They looked forward to my accession and were resolved on bringing it about. Comp. Jer. xlii. 17 'the men that set their faces to go down into Egypt...shall die.' Adonijah would thus also make it appear that the voice and goodwill of the people had been on his side.

for it was his from the Lord] He professes his resignation to what has happened, and ascribes it to the Divine will that he may the better cloak his desires and intentions. Perhaps 'it became his from the

me not. And she said unto him, Say on. And he said, 17
Speak, I pray thee, unto Solomon the king, (for he will not
say thee nay,) that he give me Abishag the Shunammite to
wife. And Bath-sheba said, Well; I will speak for thee unto 18
the king. Bath-sheba therefore went unto king Solomon, to 19
speak unto him for Adonijah. And the king rose up to
meet her, and bowed himself unto her, and sat down on his
throne, and caused a seat to be set for the king's mother;
and she sat on his right hand. Then she said, I desire one 20

Lord' would give the force of his words better. It is to be noted how, as if in friendship, he speaks of Solomon as his brother.

16. *deny me not*] The Hebrew is 'turn not away my face,' and implies that a person whose suit is refused is turned away in disgrace. The same expression is rendered 'to say not nay' in verses 17 and 20. Adonijah's argument was to this effect: 'You know I have lost a great deal, surely you will not refuse me this slight request.'

17. *that he give me Abishag*] It is highly probable that the construction which Solomon put upon Adonijah's request was the true one, for in the East the widows of the late king become the wives of his successor, and to marry, or seek to marry, such a widow is equivalent to putting forward a claim to the throne. Cf. God's message to David (2 Sam. xii. 8) 'I gave thee...thy master's wives into thy bosom,' and also the threatening in the verses which follow that passage. See too 1 Kings xx. 7; 2 Kings xxiv. 15. Peter Martyr in his comment on this verse gives, as an illustration of the proud aspirations which are sometimes fostered by marriage with a royal widow, the case of Admiral Seymour, who married Catharine Parr, the widow of Henry VIII., and straightway after his marriage began to plot rebellion.

18. *I will speak for thee*] Bath-sheba does not seem to have suspected Adonijah's design, and this simplicity of hers he perhaps hoped to trade upon, and thought that his petition, coming to Solomon through her, might appear less dangerous. That she should consent to ask the king was not unnatural. 'The damsel was very fair' (i. 4) and Adonijah 'a very goodly man' (i. 6), and such a marriage might appear to her not unfitting.

19. *caused a seat to be set for the king's mother*] For 'seat' we should have **throne**. The word is the same as that which occurs earlier in the verse for Solomon's own 'throne.' In Eastern nations the queen-mother was a very important personage and treated with the same sort of reverence as the king. This we may see in the case of Maachah (1 Kings xv. 13) who held authority and was called queen, even during the reign of her grandson Asa. Compare also the influential position of Athaliah, which enabled her to destroy nearly all the seed-royal (2 Kings xi. 1).

and she sat on his right hand] This being the place of greatest honour, cf. Ps. xlv. 9.

small petition of thee; *I pray thee*, say me not nay. And the
king said unto her, Ask on, my mother: for I will not say
21 thee nay. And she said, Let Abishag the Shunammite be
22 given to Adonijah thy brother to wife. And king Solomon
answered and said unto his mother, And why dost thou ask
Abishag the Shunammite for Adonijah? ask for him the
kingdom also; for he *is* mine elder brother; even for him,
and for Abiathar the priest, and for Joab the son of Zeruiah.
23 Then king Solomon sware by the Lord, saying, God do so
to me, and more also, if Adonijah have not spoken this
24 word against his own life. Now therefore, *as* the Lord
liveth, which hath established me, and set me on the throne
of David my father, and who hath made me a house, as he
25 promised, Adonijah shall be put to death *this* day. And

20. *I desire one small petition of thee*] These words seem to confirm what has been said above, that Bath-sheba had not realized the grave import of her request.

I will not say thee nay] i.e. If it be possible for me to grant it. The condition, though unexpressed, is of necessity understood.

22. *and for Abiathar the priest, and for Joab the son of Zeruiah*] These two having aided Adonijah in his attempt on the throne, would naturally have been his chief ministers and advisers had he succeeded. So Solomon includes them with him, and thus Bath-sheba may see whither the design of Adonijah is tending.

The Vulgate renders the clause 'even for him' (literally **and for him**) in a different sense, 'et habet Abiathar, &c.' making the words imply that Adonijah is already equipped with advisers for the kingdom at which he is aiming.

The LXX. has 'And he has Abiathar and Joab the son of Zeruiah, the chief captain as his friend' (ἑταῖρος). The last word of the Hebrew text is צרויה. It would seem as though the LXX. had read after this רעהו or רעו, =his friend, which is not very unlike the final letters of the present Hebrew. Whether there was some word there which has fallen out or the version is the result of a misreading we cannot be sure. There is, without doubt, some awkwardness in the text as it now stands.

23. *God do so to me, and more also*] This is a very idiomatic rendering for the Hebrew, which is literally 'Thus shall God do to me, and thus shall He add.' The expression occurs again in xix. 2, xx. 10, and in 2 Kings vi. 31 as well as several times in the books of Samuel, and in Ruth i. 17.

24. *who hath made me a house*] 'House' here is used in the sense of 'possessions,' 'property.' So (Esther viii. 1) the 'house' of Haman, i.e. his wealth and property, is given to queen Esther. The LXX. renders in that place by ὅσα ὑπῆρχεν Ἀμάν.

king Solomon sent by the hand of Benaiah the son of
Jehoiada; and he fell upon him that he died.
And unto Abiathar the priest said the king, Get thee *to* 26
Anathoth, unto thine own fields; for thou *art* worthy of
death: but I will not at this time put thee to death, because
thou barest the ark of the Lord God before David my father,
and because thou hast been afflicted in all where*in* my
father was afflicted. So Solomon thrust out Abiathar from 27
being priest unto the Lord; that *he* might fulfil the word of
the Lord, which he spake concerning the house of Eli in
Shiloh.

25. *by the hand of Benaiah*] To Benaiah was committed not the oversight, but the execution of the sentence. In like manner he puts to death Joab (ver. 34) and Shimei (ver. 46). Solomon was absolute as a monarch, and the command was executed as promptly as it was given. The LXX. fills out the sentence thus, *καὶ ἀπέθανεν Ἀδωνίας ἐν τῇ ἡμέρᾳ ἐκείνῃ.*

26—27. Punishment of Abiathar. (Not in Chronicles.)

26. *Get thee* to *Anathoth*] This city was in the tribe of Benjamin, and has been identified by Robinson with *Anâta* at the distance of 1¼ hours N.N.E. of Jerusalem. It is mentioned as a priest's city with suburbs in Josh. xxi. 18; 1 Chron. vi. 60, and Jeremiah was sprung from 'the priests that were in Anathoth' (Jer. i. 1). Here Abiathar must have had some ground, and to this Solomon banished him. We find that the cousin of Jeremiah, Hanameel, possessed land at Anathoth, which Jeremiah purchased (Jer. xxxii. 6—12).

worthy of death] Hebrew, *a man of death*, deserving it. So in xx. 42 'a man whom I appointed to utter destruction' is literally 'the man of my doom,' i.e. whom I had doomed.

thou barest the ark of the Lord] Abiathar was with David in his flight before Absalom (2 Sam. xv. 24—29) when the ark of God was carried away from Jerusalem, and he and Zadok bore it back again according to David's orders.

hast been afflicted] Abiathar fled from Nob and came to David when he was pursued by Saul (1 Sam. xxii. 20), and also remained with him in the dangerous days which followed. See 1 Sam. xxiii. 8—9.

27. *So Solomon thrust out Abiathar*] The verb is the same which is used (Gen. iii. 24) of the *driving out* of Adam from Paradise.

fulfil the word of the Lord] The allusion is to 1 Sam. ii. 31—36, where it is foretold to Eli that his family, to which Abiathar belonged, should be deprived of the priest's office, and that a faithful priest should be raised up in their stead. The order of descent from Eli was Eli—Phinehas—Ahitub—Ahimelech—Abiathar. These were of the family of Ithamar. Zadok was of the family of Eleazar (1 Chron.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on
29 the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and behold, *he is* by the altar. Then Solomon sent Benaiah the son of
30 Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying,

vi. 8). This is the first passage in the O.T. where the phrase 'to fulfil the word of the Lord' appears.

28—35. FLIGHT OF JOAB AND HIS DEATH. BENAIAH SUCCEEDS HIM AS CAPTAIN OF THE HOST. (Not in Chronicles.)

28. *Then tidings came to Joab*] The Hebrew says '**And the** tidings came to Joab', i.e. of Abiathar's banishment, and he felt that his own turn was soon to come.

turned after] i.e. Took the side of. It was Joab, who being on David's side, slew Absalom (2 Sam. xviii. 14). This crime, though never brought forward, no doubt instigated David to advise, and Solomon to provide that Joab should be taken out of the way. All the ancient versions except the Chaldee, have here 'For Joab had turned after Adonijah, and had not turned after Solomon.'

the tabernacle of the Lord] The word here, as elsewhere, is the ordinary word for a **tent**, and if thus translated gives to the English reader a better notion of what the structure was.

horns of the altar] See above on i. 50. Joab fled for sanctuary to the same place and in the same fashion as Adonijah had done.

29. he is *by the altar*] The LXX. has 'he has taken hold of the horns of the altar', after which that version adds 'And Solomon the king sent to Joab, saying, What has happened to thee that thou hast fled to the altar? And Joab said, Because I was afraid of thee, and fled unto the Lord.' These words seem merely an expansion of the narrative, and we need not suppose that they represent a lost clause of the Hebrew.

30. *Come forth*] Benaiah would prefer, if it may be, to execute the sentence upon Joab elsewhere than within the precincts of the tabernacle.

I will die here] Joab is conscious of Benaiah's errand, but perhaps hopes still to escape death if he remain at the altar.

brought the king word again] It seems from this that Solomon had thought it would be possible to bring Joab away from the altar. When this could not be done Benaiah feels that he may return for further orders.

Thus said Joab, and thus he answered me. And the king 31
said unto him, Do as he hath said, and fall upon him, and
bury him; that thou mayest take away the innocent blood,
which Joab shed, from me, and from the house of my father.
And the LORD shall return his blood upon his own head, 32
who fell upon two men more righteous and better than he,
and slew them with the sword, my father David not knowing *thereof, to wit*, Abner the son of Ner, captain of the host
of Israel, and Amasa the son of Jether, captain of the host
of Judah. Their blood shall therefore return upon the head 33
of Joab, and upon the head of his seed for ever: but upon
David, and upon his seed, and upon his house, and upon
his throne, shall there be peace for ever from the LORD.
So Benaiah the son of Jehoiada went up, and fell upon him, 34

31. *and bury him*] The LXX. adds these words to the king's previous order in verse 29. Joab was Solomon's cousin, and so though it was a political necessity to put him to death, the king would not care to add further dishonour to the dead body.

the innocent blood] i.e. The causeless bloodshed of innocent people of which Joab had been guilty, and which, until it was avenged, would lie at the door of David and his descendants.

32. *his blood*] i.e. The blood which he hath shed.

my father David not knowing thereof] The verb is a finite tense and not a participle, and the clause may therefore be rendered 'and my father D. **knew it not.**'

Abner] See notes on verse 5 above. In that verse both Abner and Amasa are called captains of the host of Israel, while here the latter is distinguished as captain of the host of Judah. That the division in the people was well marked long before the revolt of the ten tribes against Rehoboam may be seen from the strife which took place about David's return after the death of Absalom (2 Sam. xix. 41—43). Also when Joab numbered the people (2 Sam. xxiv. 9) the census of the two hosts was given in separately.

33. *and upon the head of his seed for ever*] Solomon has in mind here the words of his father at the time of Abner's murder (2 Sam. iii. 29). David's prayer then was "let the blood rest on the head of Joab and on all his father's house."

shall there be peace for ever] The law of Moses ordained that the shedder of innocent blood should not go unpunished (Deut. xix. 13), and it is said 'Thine eye shall not pity him......that it may go well with thee.' Hence there was hope of peace after the murderer was punished.

34. *went up*] i.e. To the Tent of the Lord, which probably stood on a higher part of Mt. Zion than did Solomon's own house.

and slew him: and he was buried in his own house in the
35 wilderness. And the king put Benaiah the son of Jehoiada
in his room over the host: and Zadok the priest did the
king put in the room of Abiathar.
36 And the king sent and called for Shimei, and said
unto him, Build thee a house in Jerusalem, and dwell
37 there, and go not forth thence any whither. For it shall
be, *that* on the day thou goest out, and passest over the
brook Kidron, thou shalt know for certain that thou
shalt surely die: thy blood shall be upon thine own
38 head. And Shimei said unto the king, The saying *is* good:

buried in his own house] i.e. In the ground around his home. He appears to have had a home far out in the open country.

in the wilderness] Probably that district known as the wilderness of Judah. Wilderness, or desert, gives however an insufficient idea of the kind of country that is meant. It was land under no regular cultivation, but yet to which cattle might be driven for pasturage. So in the narrative of the feeding of the Five Thousand where St Matthew (xiv. 15) speaks of 'a desert place,' St John (vi. 10) says 'now there was much grass in the place.'

35. *put in the room of Abiathar*] The LXX. amplifies and says that Zadok was now appointed *εἰς ἱερέα πρῶτον*, to be the first priest. Hitherto he seems to have had his post at Gibeon. There was not a great interval between the deposition of Abiathar and the building of the Temple, after which event the worship at Gibeon would cease. In the interval some deputy would fill Zadok's place there.

In the LXX. there is found a long additional passage here, concerning Solomon's wisdom, his marriage with Pharaoh's daughter, his offerings and sacrifices, and his buildings. Then follows almost in the words of the earlier part of this chapter (vv. 8, 9) David's charge concerning Shimei. The whole insertion seems confused and purposeless.

36—46. SHIMEI MEETS WITH HIS DESERTS. (Not in Chronicles.)

36. *sent and called for Shimei*] Solomon sent for him to Jerusalem from Bahurim (see verse 8). Keeping him under close watch, he could hardly fail to find him tripping.

37. *passest over the brook Kidron*] This brook, being between Jerusalem and the Mount of Olives, on that side of Jerusalem where Shimei would go if he wanted to return to Bahurim. Solomon takes the distance in this direction as a measure of bounds within which he must keep himself on every side. For in going afterwards to Gath he of course did not cross the brook Kidron.

thou shalt know] The Hebrew often uses a future for an imperative. Here it is better to render '**Know** for certain' &c. It is so rendered in verse 42.

as my lord the king hath said, so will thy servant do. And
Shimei dwelt in Jerusalem many days. And it came to 39
pass at the end of three years, that two of the servants of
Shimei ran away unto Achish son of Maachah king of Gath.
And they told Shimei, saying, Behold, thy servants *be* in Gath.
And Shimei arose, and saddled his ass, and went to Gath 40
to Achish to seek his servants: and Shimei went, and
brought his servants from Gath. And it was told Solomon 41
that Shimei had gone from Jerusalem *to* Gath, and was
come again. And the king sent and called for Shimei, and 42
said unto him, Did I not make thee to swear by the LORD,
and protested unto thee, saying, Know for a certain, on the
day thou goest out, and walkest *abroad* any whither, that
thou shalt surely die? and thou saidst unto me, The word
that I have heard *is* good. Why then hast thou not kept 43
the oath of the LORD, and the commandment that I have
charged thee with? The king said moreover to Shimei, 44
Thou knowest all the wickedness which thine heart is privy

38. *many days*] The LXX. has τρία ἔτη, three years, a reading evidently drawn from the next verse.

39. *two of the servants of Shimei*] Shimei appears to have been a man of wealth, both from this circumstance, and from his ability to establish himself in Jerusalem as soon as Solomon commanded him. The servants may have been Philistines.

Achish son of Maachah king of Gath] The Achish to whom David fled on two occasions (1 Sam. xxi. 10; xxvii. 2) is called the son of Maoch, which may be only another form of Maachah. But the time which elapsed between David's flight and the death of Shimei makes it doubtful whether the same man was king still. The same royal names were so frequently carried on in alternate generations that the similarity need not surprise us. So Hannibal was the son of Hamilcar, and Hamilcar the son of a former Hannibal.

they told Shimei] i.e. Some persons who had come to know of the whereabouts of the servants.

42. *Did I not make thee to swear by the Lord*] There is no mention of an oath in the previous part of the narrative (ver. 37), but the solemnity of the charge was probably so enforced. The LXX, making both portions of the story to correspond, inserts in verse 37 'and the king made him to swear in that day.'

The word that *I have heard*] 'The saying &c.' as in verse 38. The same Hebrew will thus have the same English.

43. *the oath of the Lord*] i.e. Which was sworn unto the Lord.

44. *Thou knowest*] The Hebrew inserts the pronoun emphatically. It was needless for Solomon to recall the wrong with which Shimei's own conscience would upbraid him.

to, that thou didst to David my father: therefore the Lord
45 shall return thy wickedness upon thine own head; and king
Solomon *shall be* blessed, and the throne of David shall be
46 established before the Lord for ever. So the king commanded Benaiah the son of Jehoiada; which went out, and
fell upon him, that he died. And the kingdom was established in the hand of Solomon.

the Lord shall return] The Hebrew says 'the Lord hath returned.' The punishment is so sure that the king speaks of it as already inflicted. He is but the Lord's agent, and the doom of Shimei is counted as executed. This appears the best way of understanding the grammar, as there is no preceding verb from which this should derive the signification of an imperfect.

45. *Solomon* shall be *blessed*] See above on verse 33.

the throne of David shall be established] According to God's promise (2 Sam. vii. 13—16). Solomon regards the punishments which he has inflicted and is about to inflict, as a fulfilment of the conditions under which the promise was made. His action is the upholding of righteousness in the kingdom.

46. *which went out*] Literally '**and he** went out,' which reads rather better than the A.V.

in the hand of Solomon] The conspirators who might have been dangerous were all removed, and now, though still but a youth, Solomon had gained complete hold of the reins of government. Cf. 2 Chron. i. 1, where it is said that he 'was strengthened in his kingdom, and the Lord his God was with him.'

The Vulgate joins on the last clause of this verse to the first verse of the next chapter; which seems to be a most natural connexion.

In the Chronicles no mention is made either of David's dying injunctions to his son, nor of their execution. The compiler of that book appears designedly to have omitted all notice of the troubles under which David suffered, and so it does not fall within his plan to speak of the punishment of his adversaries. The religious zeal of Solomon, his wealth and wisdom, his abundant offerings and the building of the Temple were themes better suited to the time when the Chronicler compiled his narrative, and such matter therefore makes up the most part of his book.

CH. III. 1—4. SOLOMON MARRIES PHARAOH'S DAUGHTER. SACRIFICES STILL OFFERED ON THE HIGH PLACES. SOLOMON'S SACRIFICE AT GIBEON. (2 Chron. i. 3.)

At the beginning of this Chapter the LXX. inserts a long passage which has nothing to correspond to it in the Hebrew. It speaks of Solomon's wisdom, the number of the people, the presents of those who were tributary to Solomon, the provisions for his table, the names of his chief ministers, and contains a notice of his horses and chariots. Some portions of this passage are drawn from Chapter iv. and some

And Solomon made affinity with Pharaoh king of Egypt, 3
and took Pharaoh's daughter, and brought her into the city
of David, until he had made an end of building his own
house, and the house of the LORD, and the wall of Jerusalem round about. Only the people sacrificed in high places, 2

from 2 Chron. ix. 25, 26. The verses of Chapter iv. which are introduced here are omitted by the LXX. in that place. See notes there.

1. *Pharaoh king of Egypt*] This is the first notice since the Exodus of any connexion of Israel with Egypt. It is impossible to decide with certainty which Pharaoh it was whose daughter Solomon took to wife. The 22nd Egyptian dynasty commenced with Sheshonk I. (the Shishak of the Bible), about B.C. 990. This monarch did much to advance the Egyptian power, which under the previous Tanite sovereigns of the 21st dynasty had sunk very low. We shall find Shishak (1 Kings xi. 40) receiving Jeroboam when he fled from Solomon. The wife of Solomon must therefore have been a daughter of a king in the previous dynasty, the kings of which would be likely to welcome an alliance with so powerful a monarch. The last of these was Psusennes II, but as he is said by Manetho to have reigned only fourteen years, it seems more probable that the princess whom Solomon married was the daughter of Psinaces who preceded Psusennes. Pharaoh is used in the Bible as the royal title of the Egyptian kings, and not as the proper name of any single person.

This wife of Solomon probably embraced Judaism, as we find no reproach against him for this marriage, nor is any Egyptian deity mentioned among those for whom Solomon at a later time built high places (1 Kings xi. 1—8) when strange women turned away his heart after other gods.

into the city of David] This was the eastern portion of the hill of Zion on which the temple was afterwards built. Solomon considered this too sacred a place for his own dwelling, because thither the ark of the Lord had come (2 Chron. viii. 11).

his own house] This was outside the city of David, and from 1 Kings vii. 8 we can see that the house for Pharaoh's daughter was close to the king's own house, and built after the same fashion and of like grandeur. The time which Solomon took about building his own house was thirteen years (cf. vii. 1), during this period the Egyptian wife continued to dwell in the city of David. The marriage song of the 45th Psalm is referred by the oldest interpreters to this marriage of Solomon with Pharaoh's daughter.

2. *Only the people sacrificed*] The first word here seems to force us to connect this verse with the last clause of the previous chapter. The kingdom was established and all was well in temporal matters, but there was still a part of the Divine appointment not duly observed. There were high places in considerable numbers on which the people offered sacrifices. It was ordained (Deut. xii. 13, 14) that this should not be so. "Offer not thy burnt offerings in every place that thou seest, but

because there was no house built unto the name of the
3 LORD, until those days. And Solomon loved the LORD,
walking in the statutes of David his father: only he sacrificed
4 and burnt incense in high places. And the king went to
Gibeon to sacrifice there; for that *was* the great high place:

in the place which the Lord shall choose in one of thy tribes.' But as yet this one place had not been fixed. So the previous ordinance of Exodus (xx. 24) intended for an unsettled time was still adhered to. God had there said 'In all places where I record my name I will come unto thee and I will bless thee.' An altar of earth was to be erected, and burnt offerings and peace offerings brought thither. This early ordinance was doubtless meant to be superseded as soon as possible after the settlement in Canaan, but events happened which delayed the choice of one place for all offerings, and so we find that God accepts the sacrifice of Gideon at Ophrah (Judges vi. 23), of Manoah at Zorah (Judges xiii. 19), while Samuel (1 Sam. ix. 12) offers sacrifice at the high place in the land of Zuph, and many other instances of the worship in the high places are to be found in the books of Samuel, and there is no expression anywhere of God's disapproval. As soon as we enter on the books of the Kings we find that the writer has another standpoint, and counts it an evil that the high places still remain. Hence the language of this verse.

sacrificed] It is not possible to express the exact force in good English of the participle used both here and in the next verse. It implies the continuance of this custom, both with king and people, of worshipping on the high places. The Hebrew requires both here and in the following verse 'in the high places.' They were well-known seats of worship.

unto the name of the Lord] The phrase in the Pentateuch is that God 'chooses to place His name' where He desires to be worshipped. Cf. Deut. xii. 11; xiv. 23; xvi. 2, 6, 11; &c. Hence 'Name' came to be synonymous with 'worship'; *nomen* gained the sense of *numen*.

3. *walking in the statutes of David his father*] These are the observances which David had enjoined in ii. 3. There they are called 'the charge of the Lord,' and are here named 'of David,' because David had been diligent in their observance. So in 2 Kings xvii. 8, 'the statutes of the heathen' means that idolatrous worship which the heathen nations practised.

4. *to Gibeon*] The Hivite city which was assigned by Joshua to the tribe of Benjamin (Josh. xviii. 21—25). It is most known in early times for the cunning device of its inhabitants to secure a treaty with Joshua and the Israelites (Josh. ix.), and in later history because it was the place where the tabernacle of the congregation and the brazen altar of burnt-offering were set up until the completion of Solomon's temple. Whether this position was chosen as a high place by the Israelites or whether it had been a place used for worship by the Hivites beforetime there is nothing to indicate.

the great high place] Probably because the tabernacle was there.

a thousand burnt offerings did Solomon offer up on that altar.

In Gibeon the LORD appeared to Solomon in a dream by 5
night: and God said, Ask what I shall give thee. And So- 6
lomon said, Thou hast shewed unto thy servant David my
father great mercy, according as he walked before thee in
truth, and in righteousness, and in uprightness of heart with
thee; and thou hast kept for him this great kindness, that
thou hast given him a son to sit on his throne, as *it is* this
day. And now, O LORD my God, thou hast made thy ser- 7
vant king instead of David my father: and I *am but* a little
child: I know not *how* to go out or come in. And thy ser- 8

This was likely to make it more famous than its neighbours at Ramah or Mizpeh.

a thousand burnt offerings] In the Chronicles (2 Chron. i. 2, 3) we are told a little more about this sacrifice. The king had consulted all the people, and the great officers, and went up in a solemn procession with all the congregation. This accounts for the abundance of the offerings. After this occasion we hear no more of sacrifices at Gibeon.

5—15. GOD APPEARS TO SOLOMON IN A DREAM AT GIBEON. (2 Chron. i. 7—13.)

5. *In Gibeon*] The narrative which follows shews that God accepted the sacrifice of the king, though from want of a proper temple, it was offered on the high place.

in a dream] The frequent way in which God is said to have made known His will. Thus the angel of God spake unto Jacob in a dream (Gen. xxxi. 11), and Joseph speaks of Pharaoh's dream (Gen. xli. 25) as sent from God. Hence it came to pass that men expected divine guidance through this channel. So Saul (1 Sam. xxviii. 6, 15) when he had inquired of the Lord, was distressed because he was not answered either *by dreams*, or by Urim, or by prophets. It is to be noted that it is Jehovah (the LORD) that appears, but Elohim (God) who speaks to Solomon.

6. *great mercy*] As the word is the same as that rendered **kindness** in the latter half of the verse it is better to render it so here. The first kindness was during David's life, the further kindness was in giving him a successor.

7. *I* am but *a little child*] This is a form of expression meant to indicate want of experience, but cannot be pressed literally. What Solomon's age may have been we have very imperfect data for judging. The ordinary chronology puts the murder of Uriah about twenty years before David's death. If this be correct Solomon might be at this time 17 or 18 years old. Bunsen (*Bibelwerk*) says 22.

to go out or come in] This expression of going out and coming in is frequent in one form or another for the manner of leading one's life,

vant *is* in the midst of thy people which thou hast chosen,
a great people, that cannot be numbered nor counted
9 for multitude. Give therefore thy servant an understand-
ing heart to judge thy people, that *I* may discern between
good and bad: for who is able to judge this thy *so* great a
10 people? And the speech pleased the Lord, that Solomon
11 had asked this thing. And God said unto him, Because
thou hast asked this thing, and hast not asked for thyself
long life; neither hast asked riches for thyself, nor hast
asked the life of thine enemies; but hast asked for thy-
12 self understanding to discern judgment; behold, I have done
according to thy word: lo, I have given thee a wise and an
understanding heart; so that there was none like thee before
13 thee, neither after thee shall any arise like unto thee. And
I have also given thee *that* which thou hast not asked, both
riches, and honour: so that there shall not be any among

and engaging in one's proper duties. So Joshua uses it (xiv. 11) of his fitness for the leadership of Israel. Moses (Deut. xxxi. 2) when he is speaking of his growing age, says he can no more go out and come in.

8. *a great people*, &c.] The language is that of inexperience, which exaggerates the extent of duties and cares which it has not yet encountered, and which come upon it all at once.

9. *an understanding heart*] This is explained (2 Chron. i. 10) by 'wisdom and knowledge.' The participle rendered 'understanding' is literally 'hearing,' and the LXX. has paraphrased the clause thus: 'a heart to hear and judge thy people in righteousness.' But the hearing of the heart must refer to the following of the Divine guidance and promptings from within. That this was Solomon's meaning seems certain, from the end of this verse 'Who is able to judge this thy so great people?' unless (that is) he have thy constant leading, and attend thereto?

The word rendered 'great' in this verse is different from that so translated in verse 8. Here the literal sense is 'heavy,' and the reference is to the great burden of care which the king must take upon himself.

11. *to discern judgement*] Literally, 'to hear judgement.' The word is the same as in verse 9, where see note.

12. *according to thy words*] The Hebrew is singular, and there seems no gain in the English plural.

so that there was none] It is more agreeable to the English idiom in this sense to render 'there **hath been** none.' In the matter of tenses the English and Hebrew are not at all conterminous, and choice must at times be made on the ground of English usage simply.

13. *so that there shall not be*] The Hebrew is precisely the same as in the previous verse. Render therefore 'so that there hath not been.'

the kings like unto thee all thy days. And if thou wilt walk 14
in my ways, to keep my statutes and my commandments,
as thy father David did walk, then I will lengthen thy days.
And Solomon awoke; and behold, *it was* a dream. And 15
he came *to* Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered
peace offerings, and made a feast to all his servants.

Then came there two women, *that were* harlots, unto the 16

The translation of the A.V. is no doubt due to the words with which the verse closes 'all thy days.' But these words may be very well understood, if we suppose them to refer to the duration of Solomon's prosperity. 'There hath been none so prosperous as thou shalt be for all thy days.' The LXX. renders 'there hath not been a man like thee among kings,' and omits 'all thy days.'

14. *as thy father David did walk*] We are not to draw from words like these an approval by God of all David's life, but only that his heart was right towards God for the most part, and his repentance sincere for the sins into which he fell.

I will lengthen thy days] Not only shall the king's life be made prosperous, but God will add to his days if he be observant of His laws.

15. *behold* it was *a dream*] So of Pharaoh (Gen. xli. 7). This expression does not imply, as at first sight might be supposed, that the vision was something illusory and not to be trusted to. On the contrary, the dream was one of the recognized modes whereby men expected to receive knowledge of the divine will. (See above on verse 5.) Hence in this case, Solomon goes to Jerusalem and offers there a solemn sacrifice; while Pharaoh deemed his dream of so much concern, that 'his spirit was troubled' until he could find some one to interpret it.

before the ark of the covenant of the Lord] Which David had brought and set up on Mt Zion in the city of David. See 2 Sam. vi. 12; 1 Chron. xv. 1; xvi. 1.

The king's burnt offerings, peace offerings, and the feast to his servants were tokens of his faith in, and joy over, the promises which had been made to him in his dream.

The LXX. by way of comment says 'he stood before the altar which was before the ark of the covenant of the Lord on Zion.' In the Chronicles (2 Chron. i. 13) there is no mention of this second sacrifice on Zion. Probably the compiler deemed the splendid ceremonial and sacrifices at Gibeon, before the tabernacle of the congregation, to be so much the most important as to render the service on Zion not needful to be recorded.

16—28. SOLOMON'S JUDGEMENT BETWEEN THE TWO HARLOTS, AND THE EFFECT PRODUCED THEREBY. (Not in Chronicles.)

16. *Then came*, &c.] We need not, any more than with τότε in the New Test., consider 'then' as indicating immediate succession in order of time upon what has gone before.

17 king, and stood before him. And the one woman said, O
my lord, I and this woman dwell in one house; and I was
18 delivered of a child with her in the house. And it came to
pass the third day after that I was delivered, that this woman
was delivered also: and we *were* together; *there was* no
stranger with us in the house, save we two in the house.
19 And this woman's child died in the night; because she over-
20 laid it. And she rose at midnight, and took my son from
beside me, while thine handmaid slept, and laid it in her
21 bosom, and laid her dead child in my bosom. And when I
rose in the morning to give my child suck, behold, it was
dead: but when I had considered it in the morning, behold,
22 it was not my son, which I did bear. And the other woman

harlots] The Chaldee paraphrase explains in the sense of *πανδοκεύτριαι*, but Josephus calls them (*Ant.* viii. 2, 2) *ἑταῖραι τὸν βίον*.

and stood before him] The Eastern monarchs sat often to give judgement at the gate of the city and so were accessible to all applicants. So sat the elders of the city by the Mosaic ordinance (Deut. xxi. 19). Compare also Ruth iv. 11; 2 Sam. xix. 8; Prov. xxii. 22, in which last instance, the words 'in the gate' mean 'when he is before the tribunal, where his cause is heard.'

17. *I was delivered of a child with her*] In the narrative of Josephus the two children are said to have been born at the same hour of the same day. The LXX. renders 'we were delivered of children in the house,' making 'with her' equivalent to 'I as well as she.'

18. there was *no stranger with us*] Thus the mother of the dead child was able to persist in her false story. The word of one was as good as that of the other.

19. *overlaid it*] And so smothered it, while both mother and child were asleep.

20. *and laid it in her bosom*] It is not easy to account for the action of this woman. We need not however suppose her to have been possessed of very fine feelings, as indeed her after-behaviour shews. But it is somewhat more than unnatural to adopt such a scheme as this described here at a moment's notice. It may be that she was chiefly moved by anxiety to preserve her own health, which would be imperilled through the sudden loss of the babe which she was meant to nurse.

21. *behold it was dead*] i.e. I had a dead child in my bosom which I supposed to be mine.

I had considered] The form of the verb implies a careful examination, a looking over and over, and noticing such marks on the child's body as none but its mother would.

in the morning] When the daylight was sufficient for me to examine the child carefully.

said, Nay; but the living *is* my son, and the dead *is* thy
son. And this said, No; but the dead *is* thy son, and the
living *is* my son. Thus they spake before the king. Then 23
said the king, The one saith, This *is* my son that liveth, and
thy son *is* the dead: and the other saith, Nay; but thy son
is the dead, and my son *is* the living. And the king said, 24
Bring me a sword. And they brought a sword before the
king. And the king said, Divide the living child in two, and 25
give half to the one, and half to the other. Then spake the 26
woman whose the living child *was* unto the king, for her
bowels yerned upon her son, and she said, O my lord, give
her the living child, and in no wise slay it. But the other
said, Let it be neither mine nor thine, *but* divide *it*. Then 27
the king answered and said, Give her the living child, and

24. *Bring me a sword*] As the verb is not the same as that which in the next clause is rendered 'brought', it may be well to use different English. Read '**Fetch** me a sword.'

25. *Divide the living child*] According to Josephus, the order of the king was that both the living and the dead child should be divided and half of either be given to each mother. But this was not in Solomon's thought. He was not wishing to make a fair division of the two children, but, by threatening the living one, to bring to light the maternal feeling and so to find out to which of them it really belonged.

26. *her bowels yerned*] It was believed that some of the viscera were the seat of the emotions. Hence this expression is very common both in the Old and New Testament for the keenest and strongest feeling. The verb *yern*, cognate with the German adverb *gern*='eagerly', 'gladly', implies intense desire. The literal sense of the Hebrew verb is 'to grow excessively warm.' We speak of the heart *burning* within any one.

in no wise slay it] The mother's love comes out. She could be content if it only lived and she might see it, though it were called the child of another.

divide it] In this word she addresses those who stand ready to execute the king's sentence, 'divide (ye) it.'

27. *Give her the living child*] Not referring to the woman who had last spoken as the sequence of the clauses might lead us to expect. The king no doubt pointed to the mother who was desirous at all cost to keep the child alive.

The late Dr Bernard had a most ingenious explanation of the construction of this passage. The king, he said, was pondering the words of the two women. At last he broke forth in the language of the mother who had said 'Give her the living child and in no wise slay it.' And to that sentence, taken as representative of the person who had spoken it, he adds his own decision, 'She is the mother thereof.'

28 in no wise slay it: she *is* the mother thereof. And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgement.

4 So king Solomon was king over all Israel. And these
2 *were* the princes which he had; Azariah the son of Zadok

28. *they feared the king*] As having a power beyond what they had seen in any other to detect wrong, and to find out truth and falsehood, and so to make certain the punishment of evildoers. There was no escape from such a judge.

the wisdom of God] i.e. Wisdom which God had given, and which made the king skilful in trying the very thoughts of those who came before him. A superhuman discernment had taken up its home within him.

CH. IV. 1—20. LISTS OF SOLOMON'S OFFICERS. (Not in Chronicles.)

1. *over all Israel*] The whole land yielded him willing obedience, the people were contented and happy (see below, verse 20) and the enemies of the king were removed.

2. *Azariah the son of Zadok the priest*] The two last words are to be referred to Azariah and not to Zadok. The Vat. LXX. omits the title, but the Alex. text has ὁ ἱερεύς. On the contrary the Vulgate renders 'Sadoc *Sacerdotis*.' The Zadok here named is the son of Ahitub (1 Chron. vi. 8), and Azariah was really his grandson, the order being Zadok—Ahimaaz—Azariah. The use of 'son' thus loosely for grandson is not uncommon in the Old Test. Thus (Gen. xxix. 5) Laban is called the *son* of Nahor. He was really the son of Bethuel. Similarly (Ezra v. 1) Zachariah the prophet is called the *son* of Iddo, though Barachiah was his father and Iddo his grandfather.

The words 'the priest' have caused much discussion, and on the margin of the A.V. 'chief officer' is given as an alternative meaning. That the word may have another sense seems plain from 2 Sam. viii. 18. In that passage the same word is used of David's sons, and is rendered 'chief rulers' or 'princes' in A.V. The R.V. translates 'priests' in the text, with 'chief ministers' in the margin. We can hardly however think that David's sons were priests. But in the verse before us Azariah belongs to the priestly family, as much as Zadok and Abiathar who are called 'priests' (the same Hebrew word) in verse 4. Where there is no such connexion with the priestly line, Zabud the son of Nathan, in verse 5, is styled 'principal officer'; the R.V. is consistent and renders 'priest' there too, but puts 'chief minister' as an alternative.

It is probably on account of the difficulty of so many persons being called by the title usually rendered 'priest' that the LXX. omits the title both after Azariah's name, and after Zabud's, calling the latter

the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; 3
Jehoshaphat the son of Ahilud, the recorder. And Benaiah 4
the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests: and Azariah the son of Nathan *was* 5
over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend: and Ahishar *was* over 6

merely ἑταῖρος τοῦ βασιλέως. It seems clear however from the instance of David's sons that the title had a sense in which it could be applied to others than those of the priestly line.

3. *Shisha*] This name appears as *Shavsha* (1 Chron. xviii. 16) and as *Sheva* (2 Sam. xx. 25). A comparison of those verses with 2 Sam. viii. 17, shews that the person meant was also called Seraiah, from which word the other forms are probably copyists' corruptions. Seraiah's office had descended to his sons, as was so often the case among the Jews. With the growth of the kingdom since David's time the duties of the royal scribe, or secretary, would have been much increased; we can therefore understand that two persons were needed for the office instead of one.

Jehoshaphat] He had held the same office in the days of David. See 2 Sam. viii. 16; xx. 24. The duties of the recorder, or remembrancer, were to keep records of such events as were important in the history of the country. Such annals have afforded, no doubt, a good deal of the matter for Kings and Chronicles. Such was the 'book of records of the Chronicles' (Esther vi. 1) in which Mordecai's service was registered, and from which it was read out to Ahasuerus.

4. *over the host*] Benaiah had been put into Joab's office. See ii. 34.

Zadok and Abiathar were *the priests*] The Hebrew says only 'were priests.' Abiathar was still called priest, we may presume, after his banishment to Anathoth. The existence of two chief places for worship and sacrifice, the one at Gibeon, where the tabernacle was, and the other, where the ark was kept, on Mt Zion, had made it necessary that there should be more than one principal priest. Hence Abiathar and Zadok were in office together, and now that Abiathar was deposed, Azariah had come in as a second priest.

5. *the officers*] The word signifies such persons as had the oversight of any work. Thus the same word is used for the victualling officers in verse 7; it is again used in v. 16 for the persons at the head of the preparation for the temple-building, and in ix. 23 of those who bare rule over the people that wrought in such works as the building of cities which is there described.

principal officer] The Hebrew word is *cohen*, usually = 'priest,' but see on verse 2.

the king's friend] This means a chief and intimate counsellor. It is applied to Hushai (2 Sam. xv. 37; xvi. 16) and from the relation in which Hushai stood to David we may see what is implied in the title.

the household: and Adoniram the son of Abda *was* over the
7 tribute. And Solomon had twelve officers over all Israel,
which provided victuals for the king and his household:
8 each man *his* month in a year made provision. And these
9 *are* their names: The son of Hur, in mount Ephraim: the
son of Dekar, in Makaz, and in Shaalbim, and Beth-she-

6. After the mention of Ahishar, the LXX. (*Vat.*) adds *καὶ Ἐλιὰκ ὁ οἰκόνομος καὶ Ἐλιὰβ υἱὸς Σὰφ ἐπὶ τῆς πατριᾶς.*

Adoniram] He is mentioned again v. 14; and the name is found in a contracted form *Adoram* (2 Sam. xx. 24; 1 Kings xii. 18) and *Hadoram* (2 Chron. x. 18). He was stoned to death by the Israelites to whom Rehoboam sent him, as a collector of tribute, after the revolt of the ten tribes to Jeroboam.

over the tribute] [R. V. **levy.**] This is the forced labour, in which form the service of tributaries was often exacted. The same word is also used (v. 13) of the men who did this forced labour. There it is rendered 'levy,' in A. V. It is the German *Frohndienst*, French *corvée.*

7. *twelve officers*] The stations of these men were in different parts of the country, and each for his month had to gather from the district assigned to him contributions in kind for the royal household.

8. *The son of Hur*] Better **Ben-Hur.** So the Vulgate and similarly in verses 9, 10, 11, 13. The name is a patronymic, and five out of these twelve officers are thus designated by their fathers' names rather than by their own. Perhaps at the time the father in each case was more distinguished than the son. The place of commissariat-officer is one which might well be given to a younger man of some well-known family. Two of the men were Solomon's sons-in-law.

in mount Ephraim] 'Mount' conveys a mistaken idea of the rich country of Ephraim. It was a hilly but very fertile region which stretched northwards from the tribe of Benjamin until the land sinks into the plain of Jezreel. It is separated from the Jordan valley by a plain on the east, and by another plain on the west from the Mediterranean sea. It would be more suitably called **hill country** than mountain.

9. *the son of Dekar*] Read **Ben-Deker,** according to the Hebrew pointing. The name Deker is found nowhere else.

in Makaz] The name does not occur again, and we can only conjecture the whereabouts of the place from the other names with which it is joined. Shaalbim, the town next mentioned, was in the tribe of Dan (Judges i. 35); Bethshemesh, was at the northern boundary of Judah, and was one of the 'suburb cities' allotted to the priests (Josh. xxi. 16); of Elon-beth-hanan nothing more is known. The Vulgate, following some Hebrew MSS. reads 'Elon and Bethhanan,' making two towns out of the name. It is clear however that Ben-Deker's district lay in Dan and on the borders of Judah.

mesh, and Elon-beth-hanan: the son of Hesed, in Aruboth; 10
to him *pertained* Sochoh, and all the land of Hepher: the 11
son of Abinadab, *in* all the region of Dor; which had Ta-
phath the daughter of Solomon to wife: Baana the son of 12
Ahilud; *to him pertained* Taanach and Megiddo, and all

10. *the son of Hesed*] Read **Ben-Hesed.** Of Hesed we have no further notice.

in Aruboth] The Hebrew points require us to spell the word **Arubboth.** Judging from the names which follow, Arubboth was a town or district in the low country lying between the mountainous portion of Judah and the Mediterranean. There was *Sochoh* (more correctly **Socoh**) a place noticed Josh. xv. 35, and also as being near the encampment of the Philistines in Goliath's time (1 Sam. xvii. 1). A king of *Hepher* is mentioned Josh. xii. 17, to whom probably this land of Hepher pertained. The other names in the list in Joshua are of towns in this district to which we know Socoh belonged.

11. *the son of Abinadab*] Read **Ben-Abinadab.** Abinadab was a very common Jewish name. We have no further mention of this man.

in *all the region of Dor*] Hebrew *Naphath Dor.* Dor was an ancient city of the Canaanites, lying on the sea-coast under the side of Mount Carmel. It was in the tribe of Manasseh. It is first mentioned, and its king, in Josh. xi. 1, 2; xii. 23. From the cognates of *Naphath*, the word should imply *elevation.* Hence the R. V. renders 'the **height** of Dor,' and its vicinity to the mountain gives support to that rendering. Being close to the north of the fertile plain of Sharon the country about Dor was doubtless well suited for supplying Solomon's household.

Taphath the daughter of Solomon] Only mentioned here.

12. *Baana the son of Ahilud*] Probably the brother of Jehoshaphat the recorder mentioned in verse 3.

Taanach and Megiddo] These places are both inland to the east of Dor, Megiddo being a little north of Taanach which lies in the valley of Esdraelon. Cf. Judg. v. 19 'Taanach by the waters of Megiddo.' *Beth-shean* is still further east nearer to the Jordan, and *Zartanah* is no doubt Zarethan or Zarthan (Joshua iii. 16), which must have been close to the Jordan. *Abel-meholah* is south from Beth-shean in the Jordan valley. The name *Jokneam* should be, on the authority both of Hebrew, Septuagint and Vulgate, written *Jokmeam.* This place is mentioned 1 Chron. vi. 68, but in the parallel passage Joshua xxi. 22 *Kibzaim* is given instead. In both passages the place is assigned as one of the Levitical cities in the tribe of Ephraim, which would suit entirely with the text of the present verse, as it would then be in the same district as Zarthan and Abel-meholah, whereas *Jokneam* lies to the north of the ridge of Carmel, not far from the coast of the Mediterranean. The scribe's confusion between Jokmeam יקמעם and Kibzaim קבצים is not difficult to understand on looking at the forms in Hebrew.

Instead of the italics *to him pertained* at the beginning of this verse, it is simpler to substitute **in**, which stands in all the previous verses.

Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond
13 Jokneam: the son of Geber, in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities *with* walls and brasen bars:

beneath Jezreel] implies that the place or district so described lay in the plain country stretching south of Jezreel. That city was built on a small height and looked south over the plain of Esdraelon.

13. *the son of Geber*] Better, **Ben-Geber.** The name 'Geber' occurs again in verse 19, but whether the same person is meant by it there is nothing to shew. It is only found in these two places.

in Ramoth-gilead] We now come to the mountainous district on the eastern side of the Jordan, in which were settled the tribes of Reuben, Gad, and half of Manasseh.

the towns of Jair] As the Hebrew word (*havvoth*) rendered 'towns' is found only in this connexion it is better to treat it as a part of the proper name and render Havvoth-Jair. About these 'towns' there is some difficulty. They are first mentioned (Num. xxxii. 41) as 'small towns' in Gilead, and occupied by Jair the son of Manasseh. They are mentioned again (Deut. iii. 14) and said (Josh. xiii. 30) to be in Bashan and to be 60 in number, whereas in 1 Chron. ii. 23 they are counted as 60 only with the addition of certain other places. In this chapter the question is, are the Havvoth-Jair included in the region of Argob or not? As there is no conjunction, between the two clauses, it seems most natural to take the latter as a fuller definition of the former. 'To him belonged Havvoth-Jair, even the region of Argob &c.' This has the advantage of coupling with Havvoth-Jair the number 60 which plays such a part in the other passages quoted above.

In Judges x. 4 where the Havvoth-Jair are again mentioned, though they are connected with the history of the judge who was so called, yet there is nothing to indicate that the naming of the cities was due to him. As Jair the son of Manasseh first occupied these places, it is likely that his name would become a common one. The sons of Jair the judge held but half the number of the towns, but that is no evidence that the other thirty were then non-existent or that they were not also included in the name Havvoth-Jair, but in the hands of different governors.

in Gilead] Gilead is the name of that mountainous district, east of the Jordan, which had on the north the country of Bashan and on the south Moab and Ammon. Its chief towns were Ramoth-gilead and Jabesh-gilead. Sometimes also Jaazer is counted as belonging to it.

Argob] The district which in later times was called Trachonitis. (See Deut. iii. 4.)

Bashan] The country which lay immediately north of Gilead, and stretched northwards to Mount Hermon.

great cities with *walls and brasen bars*] The cities of this district are so described Deut. iii. 5, and there still are found in this neighbour-

Ahinadab the son of Iddo *had* Mahanaim: Ahimaaz *was* in 14 15
Naphtali; he also took Basmath the daughter of Solomon to
wife: Baanah the son of Hushai *was* in Asher and in Aloth: 16
Jehoshaphat the son of Paruah, in Issachar: Shimei the son 17 18
of Elah, in Benjamin: Geber the son of Uri *was* in the 19
country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer
which *was* in the land. Judah and Israel *were* many, as the 20

hood ruins of walled cities (see Bunsen's *Bibelwerk* in loc.). As the armaments and modes of warfare were of a much more primitive character than in later times, we need not picture to ourselves from this description fortifications such as would now deserve the name.

14. had *Mahanaim*] The Hebrew is, as noted in the margin of A. V., 'to Mahanaim.' The change of construction is as though some verb = 'was appointed' had been in the mind of the writer for this one verse out of the list.

15. *Ahimaaz*] As no father's name is mentioned we may perhaps conclude that the well-known son of Zadok the priest is meant, who comes into historic notice at the time when David was fleeing before Absalom (2 Sam. xv. 27). His close connexion with the royal family would be likely to secure for him, if he sought it, a daughter of the king as his wife.

16. *Baanah*] The Hebrew orthography is the same as in verse 12. So read **Baana.** Here another son of his father's friend is cared for by Solomon. Hushai, father of Baana, was devoted to David's cause in the rebellion of Absalom (2 Sam. xv. 32) and it speaks well for Solomon that this devotion is not forgotten.

and in Aloth] We meet nowhere else with the name Aloth. The LXX. read Βααλώθ, which the Vulg. follows in *Baloth*. Hence the R. V. has given **and Bealoth** taking the initial ב not as a preposition =*in*, but as part of the proper name. The name does occur (Josh. xv. 24) but there it is of a place in the south of Judah. There may however have been another town or district so named elsewhere. The tribe of Asher, near to which this place must have been, lay on the sea-board, southward from Phœnicia, while Naphtali was to the east, and somewhat north, of it, above what in later times was the sea of Galilee.

17. *in Issachar*] The tribe of Zebulon came to the south of Naphtali, and south of this was Issachar. Jezreel and Gilboa were in this tribe.

18. *Elah*] The usual manner of transliteration requires **Ela**, like Baana in 16.

19. *in the country of Gilead*] Geber had the oversight of that part of Gilead which lay south of the district assigned to Ben-Geber (verse 13). This comprised all the kingdom of Sihon and part of the kingdom of Og (Deut. chh. ii. iii.), and was a very extensive province, but on account of its rugged character was probably thinly populated. The extent of it may account for the notice which follows that Geber was the *only* officer, though the country was so large.

sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river *unto* the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the
22 days of his life. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of

20. *eating and drinking, and making merry*] Words added to the description of the increased population to mark the great prosperity of the land. There was abundance everywhere, and none to make them afraid. Cf. below, verse 25.

21—28. EXTENT OF SOLOMON'S KINGDOM, THE PROVISION FOR HIS TABLE, HIS STUD. (Not in Chronicles.)

21. This verse in the Hebrew is the beginning of Chapter V., which has therefore 32 verses instead of 18 as in the English division. The LXX. and the Vulgate divide as in the A.V., but the former has a different order of the verses, putting after verse 19, the other verses as follows 27, 28, 22, 23, 24, 29, 30, 31, 32, 33, 34. Of verses 20, 21 and 25, 26 the LXX. has no notice, and adds a passage after 34, on which see note there.

over all kingdoms] The country was governed by a number of petty kings who all owned Solomon as their lord superior.

from the river] i.e. The River *par excellence*, viz. the Euphrates.

unto *the land of the Philistines*] There is no word for 'unto' in the sentence. It would seem best therefore to repeat the previous preposition, and render '*over* the land of the Philistines.' The first section of the verse will thus embrace the kingdoms to the north and east of Israel and Judah, the second those to the south and west. It should be mentioned that in 2 Chron. ix. 26 the preposition 'unto' is expressed in the Hebrew. The Vulgate here, in consequence of the absence of any preposition, translates 'a flumine terræ Philistiim.'

they brought presents] The noun is singular, and comprehends all that sort of offerings which tributaries rendered to their chief lord, but to which the more euphemious name of 'gift' or 'present' was assigned. Cp. for the character of these gifts 2 Sam. viii. 2, 6, where they are described as tribute from nations who became servants to king David; and in 2 Kings xvii. 4, we learn that they were presented year by year, and the failure in such service was ground enough for suspicion of conspiracy and for commencing war against the defaulter.

22. *measures*] The Hebrew word is *cor*. It is of the same capacity as the *homer*, and is used both as a liquid and a dry measure (see 1 Kings v. 11). It contained 10 *ephahs* in dry, and 10 *baths* in liquid measure. According to the Rabbins the cor contained nearly 45 gallons, but Josephus gives a different value and makes it to be equal to nearly 87 gallons. According to one estimate Solomon's dependants consumed about 1350 gallons of fine flour per day, according to the

meal, ten fat oxen, and twenty oxen out of the pastures, and 23
an hundred sheep, beside harts, and roebucks, and fallow-
deer, and fatted fowl. For he had dominion over all *the* 24
region on *this* side the river, from Tiphsah even to Azzah,
over all the kings on *this* side the river: and he had peace
on all sides round about him. And Judah and Israel dwelt 25
safely, every man under his vine and under his fig tree, from
Dan even to Beer-sheba, all the days of Solomon. And 26
Solomon had forty thousand stalls of horses for his chariots,

other about 2510 gallons, and twice as much meal. Bunsen (*Bibelwerk*) reckons 28000 lbs. of baked bread and concludes that the number of persons provided for was 15000.

23. *roebucks*] The Hebrew word (צבי) is rendered *δορκὰς* by the LXX. i.e. a gazelle. It is akin to the proper name Tabitha, i.e. *Δορκὰς* (Acts ix. 36). The rendering *roebuck* is better suited to the description of the next kind of animals mentioned and which A. V. translates *fallow deer*.

fatted fowl] The word rendered 'fowl,' is found only in this passage. The Chaldee paraphrase, as well as the Syriac and the Vulgate interpret it thus, so that we have full support from Jewish tradition. Kimchi thinks common fowls are meant. Gesenius, connecting the word with a root signifying *pure*, thinks geese or swans may be intended.

24. *on* this *side the river*] The side intended is of course here quite plain. It is the country west of the Euphrates towards Palestine. But the same Hebrew came to be used by those who were dwelling east of the Euphrates (cp. Ezra iv. 16; vi. 6; vii. 21, 25; viii. 36; Neh. ii. 7) when they spake of Palestine. So *Cisalpina* was used of Gaul south of the Alps, not only by those living there, but by those who lived on the other side of the Alpine range.

Tiphsah] i.e. Thapsacus on the west side of the river Euphrates. It was here that Cyrus crossed the river in the expedition of the Ten Thousand.

to Azzah] i.e. Gaza, one of the five famous cities of the Philistines toward the south of the Holy Land.

and he had peace on all sides] According to the promise implied in his name. See 1 Chron. xxii. 9 'His name shall be Solomon and I will give *peace* (shalom) and quietness unto Israel in his days.'

25. *Judah and Israel*] Clearly marked off from one another, though no separation had yet taken place.

under his vine and under his fig tree] A sort of proverbial description of a state of peace and prosperity. Cp. Micah iv. 4. On the contrary, for a scene of desolation we have (Joel i. 12) 'the vine is dried, and the fig tree languisheth.' Cp. also Hab. iii. 17.

26. *horses for his chariots*] This is one of the passages which make clear the meaning of the Hebrew *sus*, a horse to go in a chariot, and *parash*, a saddle-horse. In 2 Chron. ix. 25 the number of stalls is 4000 instead of 40000 as here.

27 and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man *in* his month: they lacked
28 nothing. Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, *even* as the sand that
30 *is* on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the
31 wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda,

27. *And those officers*] Referring to the twelve enumerated in verses 8—19. There is a degree of awkwardness in the way in which the fresh mention of them is introduced, and this no doubt led to the transposition in the LXX. which has been noticed above.

they lacked nothing] Rather, 'they let nothing be missing.' The notion of the verb is that of *inspecting* troops, and marking, and at once correcting, deficiencies.

28. *unto the place where* the officers *were*] As shewn by the italics of A. V. there is no word in the original for 'the officers.' The verb moreover is in the singular. It is better therefore to render with the margin of R. V. 'where he (i.e. the king) was' or 'where it should be.'

29—34. THE WISDOM AND FAME OF SOLOMON. (Not in Chronicles.)

29. *largeness of heart*] By this is meant a comprehensive powerful mind capable of grasping the knowledge of many and difficult subjects; poetry, philosophy, natural history in its various branches; he was master of them all.

as the sand that is *on the sea shore*] The proverbial expression for greatness of every kind. See above verse 20.

30. *the children of the east country*] i.e. The Chaldæans and Arabians who from early times were noted for their astrological investigations and for their wisdom. Job is spoken of as among these children of the east (Job i. 3) and the character of their wisdom and scientific learning may be gathered in some degree from the speeches of his friends. Pythagoras is said to have visited Arabia and derived from thence some of the precepts of his philosophy. From the same quarter came 'the wise men' unto Bethlehem when Christ was born (Matt. ii. 1).

wisdom of Egypt] We read of 'the wise men and sorcerers' of Pharaoh as early as Exod. vii. 11, and 'the wise men of Egypt' are mentioned (Gen. xli. 8) in the history of Joseph, and the tradition of Egyptian wisdom is noticed in Stephen's speech (Acts vii. 22).

31. *Ethan the Ezrahite, and Heman*] Ethan and Heman are among the names of the singers (1 Chron. xv. 19) appointed by David when

the sons of Mahol: and his fame was in all nations round
about. And he spake three thousand proverbs: and his 32
songs were a thousand and five. And he spake of trees, 33

the ark was brought up to the city of David, but there is no possibility of deciding whether those are the men alluded to here. In 1 Chronicles (xv. 17) Ethan is called the son of Kushaiah, and the son of Kishi (1 Chron. vi. 44), and Heman is, in the latter chapter (verse 33), called the son of Joel. See the next note.

Chalcol] The better orthography is **Calcol** which A.V. gives for the same name in 1 Chron. ii. 6. In that passage we find (with a slight modification of the last) the four names of this verse all mentioned as sons of Zerah, the son of Judah. These would therefore be great-grandsons of Jacob. The difference between the name Darda דרדע and Dara דרע (of 1 Chron. ii. 6) may be due only to a slip of the transcriber. But no tradition has survived which tells of the special wisdom of this family, nor can we connect the name *Mahol*, as the father of some of them at least is here called, with *Zerah*. But the occurrence of the four names together in one family inclines to the opinion that these men were the men spoken of here. Their fame, even if not at first great, may have grown so during the time between Judah and Solomon.

in all nations] We know that it had reached the queen of Sheba. See chap. x.

32. *three thousand proverbs*] Of which some are contained in the book of Proverbs to which his name is given, but these are not all his, nor would all that are attributed to him there approach the number in the text. The proverb (מָשָׁל) of the Hebrews was, as we see from those preserved, more of the character of a parable, or wise comparison, than what we commonly call by that name.

his songs] No doubt some of these were preserved, though not included in the Canon of Scripture, and their character is perhaps impressed upon the Song, which is called of Solomon, that has come down to us. The LXX. makes the number of the songs to be 5000; Josephus agrees with the Hebrew text. We need not suppose that these songs were of a sacred character. Psalms lxxii. and cxxvii. are (if we be consistent in translating the preposition) ascribed to Solomon in their titles, but the titles are of small authority, and in the latter case the LXX. omits the ascription to Solomon. Ewald thinks the second Psalm may be one of Solomon's composition. Dean Perowne, thinking it probable that Solomon made a collection of his father's poetry for the service of the Temple, attributes the first Psalm to him. The sententious and somewhat proverbial character of the language gives support to this opinion.

33. *And he spake*] i.e. He gave descriptions of the whole vegetable world, and discussed the virtues of the various plants. For it has been always of their medicinal properties that the earliest works on plants have treated. They were the remedies for all diseases, and a knowledge of 'simples,' as they were called in England in old times, was counted for the highest wisdom.

from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and
34 of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

5 And Hiram king of Tyre sent his servants unto Solomon;

the cedar] The tree of greatest glory in Palestine is named as one extreme of the vegetable world, and the hyssop on the wall as the other.

of beasts] Similarly, under the names of beasts, fowls, creeping things and fishes, the whole animal world is specified after the division of those times. The same classes are mentioned in the account of the creation. Josephus (*Ant.* VIII. 2, 5) enlarges on the simple narrative of the text, telling how the king's knowledge of the peculiarities of these various creatures was of the most thorough character. He then goes on to tell that he was endowed with power against demons, and could cure men who were possessed with evil spirits. He is also said to have left forms of incantation and exorcism, of which, Josephus says, some knowledge had come down to his own time, and he gives a story of a Jew who wrought such a cure as he describes in the presence of the emperor Vespasian.

34. *from all kings of the earth*] It is most likely that what is meant is that embassies were sent from various kingdoms. The visit of the queen of Sheba (chap. x.) is preserved to us probably as one of the more distant visits, and made, as could not often be the case, by the monarch in person.

Here the LXX. (*Vat.*) adds some words which partly repeat iii. 1 'And Solomon took to him the daughter of Pharaoh to wife, and brought her into the city of David until he had finished the house of the Lord, and his own house and the wall of Jerusalem.' After this follows from ix. 16 'Then Pharaoh king of Egypt went up and took Gazer, and set fire to it, and the Canaanite that dwelt in Mergab. And Pharaoh gave them as presents to his daughter, Solomon's wife. And Solomon built up Gazer.' At ix. 16 the Vatican text omits the words inserted here. It seems as though a change of order had been made that the wedding presents (ἀποστολὰς) might be mentioned at an earlier part of the narrative.

CH. V. 1—12. PREPARATIONS OF TIMBER AND STONE FOR SOLOMON'S TEMPLE. LEAGUE BETWEEN SOLOMON AND HIRAM KING OF TYRE. (2 Chron. ii. 3—16.)

1. *Hiram king of Tyre*] The name of this king is spelt *Hirom* below in verses 10 and 18, and in 2 Chron. ii. 3 *Huram*. From the words of the latter narrative we should conclude that it was the same king who had ruled in Tyre in the days of David, to whom he is said to have sent timber for the building of his own house. Cp. 2 Sam. v. 11. But the events alluded to in Samuel were as it seems in the early

for he had heard that they had anointed him king in the
room of his father: for Hiram was ever a lover of David.
And Solomon sent to Hiram, saying, Thou knowest how 2
that David my father could not build a house unto the name 3
of the Lord his God for the wars which were about him on

part of David's reign in Jerusalem, that is, between 30 and 40 years before the preparations spoken of in the present verse. It may therefore be that two kings in succession bore the same name, and this view is confirmed by 2 Chron. ii. 13.

sent his servants unto Solomon] Seemingly with a message of congratulation on his accession. Josephus (*Ant.* VIII. 2, 6) says so. 'He saluted and congratulated him on his present prosperity.' The Syriac has a clause to the same effect. The LXX. very strangely says 'he sent his servants to anoint (χρῖσαι) Solomon in the room of David.' Hiram was no doubt the greatest independent prince near the land of Israel, but there is no trace of any authority of the Tyrian kings over Israel.

Hiram was ever a lover of David] (Cf. 2 Sam. v. 11.) If this be not the same person as the Hiram in David's reign, Hiram must be taken here merely as a synonym for the king of Tyre, just as Pharaoh is often for the king of Egypt.

2. *Solomon sent to Hiram*] Josephus (*l. c.*) says that the message was by letter, as was also Hiram's answer. That Hiram wrote his reply is mentioned 2 Chron. ii. 11. Josephus also states that copies of these two letters still remained not only preserved in the Jewish records, but also among the Tyrians so that anybody wishing to test his statements might, if he wished, refer to them.

3. *Thou knowest*] David's preparations must have been well known throughout the Phœnician kingdom, and so to Hiram even though he was not himself king. Cf. 1 Chron. xxii. 4 where we are told that the Zidonians and they of Tyre brought much cedar wood to David. The reason why David himself did not begin to build the temple may also have been known to the northern king.

could not build a house] He was forbidden to do this by the word of the Lord (cf. 1 Chron. xxii. 8; xxviii. 3) because he had shed blood abundantly and made great wars.

unto the name of the Lord] See above on iii. 2.

for the wars which were about him] The concord in this clause is not strictly grammatical, the noun rendered 'wars' being singular while the verb which follows is plural. It has therefore been proposed to render 'because of the war wherewith they (i.e. his enemies) surrounded him.' It seems better however to consider the singular noun as equivalent to a plural=*enemies*. And thus the rendering of the A. V. gives the correct sense. Another solution proposed has been to consider the words 'men of' as fallen out before 'war,' thus making the sense 'because of the men of war who encompassed him.' But such emendation of the text has no support in the versions.

every side, until the LORD put them under the soles of his
4 feet. But now the LORD my God hath given me rest on
every side, *so that there is* neither adversary nor evil occur-
5 rent. And behold, I purpose to build a house unto the
name of the LORD my God, as the LORD spake unto David
my father, saying, Thy son, whom I will set upon thy throne
6 in thy room, he shall build a house unto my name. Now
therefore command thou that they hew me cedar trees out
of Lebanon; and my servants shall be with thy servants:

put them under the soles of his feet] A phrase not uncommon to denote entire conquest. Cf. Ps. viii. 6; 1 Cor. xv. 27; Eph. i. 22.

4. *rest on every side*] Cf. above iv. 24.

evil occurrent] 'Occurrent' is the old English form of the noun for which we now use 'occurrence.' Cf. Bacon *Henry VII.* (*Pitt Press Series*) p. 68. 'He paid the king large tribute of his gratitude in diligent advertisement of the *occurrents* of Italy.' Probably the A.V. rendering is due to the Vulgate, which has *occursus malus*.

5. *I purpose*] The verb in the original is that usually rendered 'to say.' It is similarly used 2 Sam. xxi. 16. 'He *thought* to have slain David.' It means 'he said he would.'

to build a house]. It should be noticed that between the narrative in Kings and Chronicles there is a marked difference here. The former says nothing about the preparations which David had made for building the Temple, but makes the preparation commence under Solomon. In Chronicles David is represented as making great preparations before his death. Cf. 1 Chron. xxix. 6—9; 2 Chron. ii. 3—7 and with 1 Kings vi. 2 compare 2 Chron. iii. 3.

as the Lord spake] Cf. 2 Sam. vii. 12, 13. In that passage no mention is made of the reason why David was not permitted to build.

6. *Now therefore command thou*] Solomon's request is much expanded in 2 Chron. ii. 3—10, where he asks for a cunning workman in gold and other metals, and in purple, crimson and blue, and skilled in carving or engraving. He desires also much other wood beside cedar, Of the Sidonian purple we have frequent notices in Classical authors, it is 'the grain of Sarra worn by Kings and heroes old,' as Milton sings of it. *Par. Lost* XI. 242. Cf. Verg. *Æn.* IV. 137 'Sidoniam picto chlamydem circumdata limbo.' Homer tells us of the great skill of Sidonian workmen: the embroidered robes of Andromache and the bowl given by Achilles as a prize at the games in honour of Patroclus were of Sidonian workmanship. (Hom. *Il.* vi. 290; xxiii. 743, 744.)

cedar-trees out of Lebanon] We see from Hiram's answer in verse 8 where 'timber of fir' is added to the 'timber of cedar' that we have here only an abstract of Solomon's request, and the fuller form in Chronicles has probably been drawn from an original authority.

hire for thy servants] The hire takes the form of a supply of corn and oil of which the kingdom of Solomon was very productive.

and unto thee will I give hire for thy servants according to
all that thou shalt appoint: for thou knowest that *there is*
not among us any *that* can skill to hew timber like unto the
Sidonians. And it came to pass, when Hiram heard the 7
words of Solomon, that he rejoiced greatly, and said, Blessed
be the LORD *this* day, which hath given unto David a
wise son over this great people. And Hiram sent to Solo- 8
mon, saying, I have considered *the things* which thou sentest
to me *for: and* I will do all thy desire concerning timber of
cedar, and concerning timber of fir. My servants shall 9
bring *them* down from Lebanon unto the sea: and I will

can skill] This somewhat antiquated word is found also 2 Chron. ii. 7, 8; xxxiv. 12. It means 'to know the best way of doing anything.' Cf. Holland *Pliny* XVIII. 10. 'Without beans they cannot *skill* how to dress anything for their daily food.'

7. *he rejoiced greatly*] For the alliance thus offered to him was that of the mightiest prince of all those round about.

Blessed be *the Lord*] Hiram here uses the name of Jehovah in such wise as to shew that he acknowledged him as a true god, but probably only in the sense of being the national god of Israel, as Melcarth was of the Zidonians. Cf. the queen of Sheba's words of the same kind in x. 9. In the words of Hiram as given in 2 Chron. i. 12, Jehovah is said to be the Maker of heaven and earth. If this were really Hiram's language he must have identified Jehovah with his own supreme divinity. Of course it was no difficulty for a heathen to add the name of another divinity to his list of gods. Melchizedek (Gen. xiv. 19) speaks of 'God Most High, possessor of heaven and earth'; and though not a heathen, he was outside the chosen race.

8. *and Hiram sent to Solomon*] The Chronicler says he answered in writing.

I have considered the things *which thou sentest to me* for] More literally (see R.V.): '**I have heard** the message **which thou sentest to me.**' We need not with this literal rendering suppose Solomon's to have been a verbal request.

There is also no need to insert the conjunction before the next clause (as in A.V.), Render, as in R.V., 'I will do.'

concerning timber of fir] Josephus says 'cypress' and from the uses to which the wood is put, that seems the more probable rendering. Beside being employed in the Temple building, the tree בְּרוֹשׁ (*b'rósh*) is used in shipbuilding (Ez. xxvii. 5), for spear shafts (Nah. ii. 4), and for musical instruments (2 Sam. vi. 5). It was a tall tree on which storks built their nests.

The LXX. has πεύκινος=pine wood, the Vulgate *ligna abiegna*, to which, no doubt, the 'firwood' of A.V. is due.

9. *from Lebanon unto the sea*] Providing for the shortest land passage down the side of the mountain and to the coast of the Mediterranean.

convey them by sea *in* flotes unto the place that thou shalt
appoint me, and will cause them to be discharged there, and
thou shalt receive *them:* and thou shalt accomplish my de-
10 sire, in giving food for my household. So Hiram gave
Solomon cedar trees and fir trees *according to* all his desire.
11 And Solomon gave Hiram twenty thousand measures of

Probably Sidon itself would be as convenient a place as any to which to bring the timber down. We learn from Josephus (c. Apion I. 18) that Hiram was quite experienced in this work. On his accession he had done much for the adornment of Tyre, especially in its sacred buildings and it is said of him *ὕλην ξύλων ἀπελθὼν ἔκοψεν ἀπὸ τοῦ λεγομένου ὄρους Λιβάνου, κέδρινα ξύλα εἰς τὰς τῶν ἱερῶν στέγας, καθελών τε τὰ ἀρχαῖα ἱερὰ καινοὺς (sic) ᾠκοδόμησε.*

in *flotes*] There is no preposition in the original. The idea probably would be more nearly expressed by '*as* flotes.' R.V. **I will make them into rafts to go by sea.** The flotes would be made of the trees fastened side by side, and formed into long raftlike structures, somewhat like those which may be seen often on the Rhine, sent down from Switzerland. Such flotes would keep close to the shore and be anchored at night. In this way they might easily be brought along the coasts of Phœnicia and the Holy Land.

unto the place] The Chronicler (2 Chron. ii. 16) makes mention of the name, Joppa. This would be the most convenient port for Jerusalem, and at that point the wood was to be delivered to Solomon's officers. The compiler of the Kings of course knew where the timber had been delivered, but as it was not recorded in his authority he made no mention of it.

thou shalt appoint] The word is not the same as that so rendered in verse 6. The literal sense is 'to send' but it is often used of 'sending a message' without the addition of any object. Thus in xxi. 11, 'They did as Jezebel had sent unto them.' Cf. 2 Kings xvi. 11.

thou shalt accomplish my desire] Josephus explains why a supply of such provisions as Solomon proposed to give would be most acceptable to the Tyrian monarch, making him say in his letter, *ὅπως δὲ καὶ σὺ παράσχῃς ἡμῖν ἀντὶ τούτων σῖτον, οὗ διὰ τὸ νῆσον οἰκεῖν δεόμεθα, φρόντισον.* The Tyrians were a maritime people, living on an island near a mountainous shore, and so with no chance of getting food supplies from their own land.

10. *cedar trees and fir trees*] The words are exactly the same as in verse 8, so we had better read here 'timber of cedar &c.' On 'fir' see above.

11. *And Solomon gave Hiram*] The supply mentioned by the Chronicler (2 Chron. ii. 10) is more than what is here stated. There the payment is 20,000 measures of beaten wheat, 20,000 measures of barley, 20,000 baths of wine and 20,000 baths of oil. Josephus mentions wheat, wine and oil, but says nothing about barley. There appears to be some clerical error in respect of the oil in this verse. The twenty measures

wheat *for* food to his household, and twenty measures of
pure oil: thus gave Solomon to Hiram year by year. And 12
the LORD gave Solomon wisdom, as he promised him: and
there was peace between Hiram and Solomon; and they
two made a league *together*.

And king Solomon raised a levy out of all Israel; and the 13
levy was thirty thousand men. And he sent them to Leba- 14
non, ten thousand a month *by* courses: a month they were
in Lebanon, *and* two months at home: and Adoniram *was*
over the levy. And Solomon had threescore and ten thou- 15

(here *cor*) would only be equal to 200 baths, which seems a small quantity compared with the amount of wheat.

pure oil] Literally 'beaten.' It is the word used for describing the specially pure oil provided for the ever burning lamp in the tabernacle (Exod. xxvii. 20). It was made by pounding the olives in a mortar, and letting such oil as was thus extracted trickle out. The coarser oil was obtained by the use of the oilpress.

year by year] i.e. During the period in which the work was carried on.

12. *they two made a league*] The friendship was a close one, as may be seen from ix. 13, where Hiram calls Solomon 'my brother.' It is probable that this alliance between Tyre and the successors of Solomon continued, even when the kingdoms of Israel and Judah were separated. Jezebel, Ahab's wife, was a daughter of the Tyrian king Ethbaal.

13—18. SOLOMON'S LEVY OF FORCED LABOURERS FOR THE WORK ON LEBANON. (2 Chron. ii. 1—2 and 17—18.)

13. *a levy*] The men selected had to give their labour. Such compulsory service has been a not unusual demand of Oriental monarchs. If we take the census of the people as it is given in 2 Sam. xxiv. 9 we find that the 30,000 labourers required for this work were rather more than 2 per cent. of the numbers given in by Joab to David. Of course this levy only lasted so long as the work on Lebanon was in hand. The levy of bondservice mentioned in ix. 21 was of a different kind. The strangers there spoken of were made perpetually to do forced labour. Josephus considers the present levy to have been no hardship. He says that Solomon *ἄπονον τὴν ἐργασίαν κατέστησε*. And probably the object for which the work was done would lend some enthusiasm to the labourers. Samuel (1 Sam. viii. 16) had given the people warning that their kings would make such demands upon their service.

14. by *courses*] The word is that which is used of 'changes' of raiment. These men came and went away by 'turns.'

Adoniram] See iv. 6. Josephus gives to this man the name Ἀδώραμος; he does not give a list to correspond with that in iv. 2—6.

15. *threescore and ten thousand that bare burdens*] The Chronicler (2 Chron. ii. 17) points out that these 70,000 were of the strangers that dwelt in the land of Israel. These the king compelled to do the harder

sand that bare burdens, and fourscore thousand hewers in
16 the mountains; besides the chief of Solomon's officers
which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.
17 And the king commanded, and they brought great stones,
costly stones, *and* hewed stones, to lay the foundation of the

and more menial work, and the whole number of these non-Israelites was called out for work. Their number is stated in Chronicles to have been 153,600; of these 70,000 were bearers of burdens, 80,000 hewers in the mountains and the other 3600 (see Chronicles *l. c.*) were overseers to set the people a-work.

16. *three thousand and three hundred*] This number differs by 300 from that given in the Chronicles. If the total of the census of the strangers there given be correct, then we ought to read 3600 as the number of the overseers. The LXX. has *τρεῖς χιλιάδες καὶ ἐξακόσιοι*, and adds that they were employed for 3 years in preparing the stones and the wood.

The stone work was most probably given to the levy of strangers and the work of cutting and dressing timber to the 10,000 Israelites who came month and month about. The word rendered 'hewers' in verse 15 is so regularly used of workers in stone, that the LXX. nearly always renders the verb by *λατομέω* and its participle by *λατόμοι* (stone cutters).

which ruled over the people] The root-sense of the verb, which is 'to trample on,' or 'break down,' gives the idea that the ruling was after the fashion of taskmasters.

17. *they brought*] The verb is used most frequently of pulling up tent pegs when removing a tent. And it is hardly found with the mere sense of 'bringing' or 'bearing.' Therefore in this passage and in Eccl. x. 9, the R. V. has given it (with the authority of the Targum) the meaning 'to hew out.' In the latter passage this rendering is certainly more appropriate and in harmony with the parallel clause, 'Whoso *heweth out* stones shall be hurt therewith, and he that cleaveth wood is endangered thereby.' Here too, the sense 'they **hewed out** great stones' fits the passage extremely well.

costly stones] The adjective is not unfrequently used of gems which are of great price; as, of the precious stones in the crown of the Ammonite king (2 Sam. xiii. 30). But in the present case the costly nature was due to the care and pains which had been taken in selecting and working these foundation stones. This seems to be the sense in such passages as Isaiah xxviii. 16, where the worth consists in the stability and tried nature of the stone spoken of.

and *hewed stones*] As will be seen from the A. V. there is no conjunction expressed in the original. The rendering however which is given leads the reader to suppose that there stands another adjective in the Hebrew like those rendered 'great' and 'costly.' This is not so, and moreover the order of the words makes it clear that the words rendered 'hewed stones' should follow 'to lay the foundation of the house.'

house. And Solomon's builders and Hiram's builders did 18
hew *them*, and the stonesquarers: so they prepared timber
and stones to build the house.

And it came to pass in the four hundred and eightieth 6
year after the children of Israel were come out of the land

Hence the R. V. has **to lay the foundation of the house with wrought stone.**

18. *and the stonesquarers*] The text of A.V. is due to the Targum, which translates by 'masons'. But the margin of A. V. suggests that the word is not a common but a proper noun and gives 'Giblites' as in Ezek. xxvii. 9. This is certainly a much more natural combination, than to class along with the men of Solomon and the men of Hiram, the stone squarers as of a different order. In Ezekiel the men of Gebal are spoken of as skilled in caulking ships, and they were not improbably able handicraftsmen in other branches. Josephus gives us no help. He speaks merely of 'workmen whom Hiram sent.' But the Vulgate reads 'Giblii' as a proper name and in many MSS. *Biblii* or *Byblii*. In the Vatican LXX. the verse is left out, but the Alexandrine gives καὶ οἱ Βίβλιοι. Now Gebal was a Phœnician city not far from the sea coast, to the north of Berytus (*Beyrout*). The Greeks called it Byblos, but the name is found also spelt Βίβλος (Zosim. i. 58; Ezek. xxvii. 9. LXX.). Thus the LXX. supports the proper name, which, to keep clear that it means the people of Gebal, we ought to write **'the Gebalites.'** This has been adopted by R.V.

CH. VI. 1—10. COMMENCEMENT AND DIMENSIONS OF SOLOMON'S TEMPLE. (2 Chron. iii. 1—2.)

1. *in the four hundred and eightieth year*, &c.] It is impossible to discover how this date is arrived at, or to make it fit in with other statements of the Old and New Testament. The LXX. has 'the four hundred and fortieth year', and Josephus 'the five hundred and ninety second.' If we put together the numbers which we find in the Old Testament record, we have 40 years between the Exodus and the death of Moses, 40 years peace after Othniel, 80 after Ehud; Jabin's oppression lasted 20 years, there were 40 years of peace after Barak, 40 in Gideon's time: Tola judged the land 23 years, Jair 22, Jephthah 6, Ibzan 7, Elon 10, Abdon 8: the servitude to the Philistines lasted 40 years, and Samson judged 20 years. After this we have as dates Eli 40 years, Samuel 20 (1 Sam. vii. 2) at least, David 40, Solomon 4. These make a total of 500. But we cannot be sure that some of these judgeships were not contemporary with or overlapping one another, while there is no time specified for the duration of Joshua's leadership, and for the events between his death and the judgeship of Othniel, nor yet again for the reign of Saul. So that it is utterly hopeless to settle any chronology under such circumstances. Moreover the frequent occurrence of the round number 40 gives the impression that no attempt has been made to fix accurate dates for any of the periods mentioned. Then in

of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he *began* to
2 build the house of the LORD. And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the

Judges xi. 26 we read that from the conquest of Gilead down to the time of Jephthah was 300 years. Taking the other dates in sequence this would make the period in the text consist of 529 years without counting the length of Saul's reign. Once more (Acts xiii. 20) according to the *Text. Rec.* there elapsed, between the partition of the land under Joshua and the days of Samuel, a period of 450 years. Adding to this the other numbers and 40 years for the reign of Saul, according to the chronology which St Paul used, we reach a total of 554. But we have no data whereby to confirm or contradict any of these totals.

It is most likely that the 440 years of the LXX. was arrived at by adding together the years assigned to the several judges and omitting the other events, the oppression of Jabin, and of the Philistines. This makes a total 296 years, which with 40 years for the sojourn in the desert, and 104 between Eli and the 4th year of Solomon brings the total to 440.

Origen on John ii. 20 quotes from this verse and omits the words which refer to the time between the Exodus and the building of the Temple. Yet as these words are represented in the LXX. but would have given no point to Origen's comment, it appears more probable that he omitted them on purpose, than that, since his day, these words have been added to the Massoretic text.

in the fourth year of Solomon's reign] This accounts for the mention in the LXX., at the end of the last chapter, that they spent three years in preparing the stone and timber.

in the month Zif] This name for the month is found only here and in verse 37 below. So that it appears not to have been the usual one. The word means 'brightness', 'splendour', and the Targum explains it of 'the bloom of flowers' at the time. It is said to have been between the new moon of May and that of June, though some place it a month earlier. A later name, Iyar, for the second month is found in the Targum on 2 Chron. xxx. 2, and Josephus (*Ant.* VIII. 3. 1) gives it as 'Ἰάρ here.

he began *to build*] This is a translation required by the sense. The Hebrew says simply 'he built.' In 2 Chron. iii. 1, the Hebrew is expressly 'he began to build.' Hence the rendering here.

2. *the length thereof* was *threescore cubits*] In dimension the Temple was twice the size of the Tabernacle. The latter was 30 cubits long, 10 cubits wide and 15 cubits high in the holy place. See Fergusson's *Temples of the Jews*, p. 16. Mr Fergusson, speaking of the length of the cubit says, 'we find that a cubit of 18 English inches meets all the difficulties of the case with as much accuracy as can be obtained.' We see then that the Temple, exclusive of the rooms by which it was sur-

height thereof thirty cubits. And the porch before the 3
temple of the house, twenty cubits *was* the length thereof,
according to the breadth of the house; *and* ten cubits *was*
the breadth thereof before the house. And for the house 4
he made windows of narrow lights. And against the wall of 5

rounded, was but a very small building, 90 feet long, 30 feet broad, and 45 feet high in its loftiest portion, and the Tabernacle only half that size. Neither building was meant to contain the worshippers. The priests went in, while the multitude remained outside (cf. Luke i. 9, 10).

An interesting paper on Solomon's Temple, by Mr E. C. Robins, F.S.A., will be found in 'The Builder' of Jan. 9 and 16, 1886.

It appears from verse 27 below, where the wings of the cherubim touch each other and also touch the walls of the most holy place, that the measures mentioned in this account of the Temple are measures of the interior, and that allowance must be made for the thickness of the outside walls in any calculation of the size of the building.

3. *the porch*] This extended along the whole face of the building, and projected forward 10 cubits, thus making the whole length of the structure 70 cubits or 105 feet, without allowing for the thickness of outside or party walls. The height of this porch is said (2 Chron. iii. 4) to have been 120 cubits. This height = 180 ft. is out of proportion to the other dimensions, and Mr Robins suggests that, after his manner, the Chronicler has added together the 4 dimensions in height of the 4 sides of the porch, and that the true height was 30 cubits. That the Chronicler does put down his numbers in this strange fashion is shewn from 2 Chron. iii. 11, where he first writes 'the wings of the cherubim were twenty cubits long.' He afterwards explains that he means each of the 4 wings was 5 cubits long, but left alone the first statement would be misleading. In the same manner the pillars which in 1 Kings vii. 15; Jer. lii. 17 are said to be each 18 cubits high, are described in 2 Chron. iii. 15 as 'two pillars of thirty and five cubits high'. Where it is suggested that the two heights given in Kings are added together.

the temple of the house] This means the holy place. Cf. below verse 17, where it is called 'the temple before the oracle.' The 'oracle' is the special name for the most holy place.

4. *windows of narrow lights*] It is not easy to explain the nature of these windows from the words used to describe them. They were apparently windows made by overlaid woodwork, either in the fashion of sloping louvre boards or fashioned like latticework crosswise. Then the last word indicates that they were closed in some way or other. Hence the margins of the A.V. 'windows broad *within and* narrow *without*' or 'skewed *and* closed.' The former of these margins the R.V. has preserved, but gives in the text **windows of fixed latticework**, taking the word 'closed' to imply the permanent nature of the woodwork in the apertures. These windows were in the wall, above the roof of the chambers which are described in the next verse, and must have been of the nature of the clerestory windows which overlook the aisles of a

the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the
6 oracle: and he made chambers round about: the nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests

church. There could have been only very little light from them, but the building was lighted artificially.

5. *And against the wall of the house he built chambers*] The A.V. points out by its margin that the word here translated 'chambers' is not the same as that so rendered in the latter part of the verse. For the former it gives 'floors' as an alternative, for the latter 'ribs.' The first seems to embrace the whole structure and the latter to describe single rows of the same. What Solomon erected was three stories (as given by R.V.) of small chambers running all round two sides and one end of the Temple. The floors of these were supported on the stone work of the main building in the way described in the next verse, but were not let into the Temple-building. That wall was intact. The R.V. gives **he built stories round about.** Of this environment of chambers the Chronicler makes no mention.

both *of the temple and of the oracle*] i.e. Of the holy place and of the most holy place. The whole erection was enclosed on three sides in a casework of chambers.

and he made chambers round about] The R.V. has **side chambers.** This word seems to refer to the several floors one above another which formed this casework of chambers. There were three stories, each five cubits high. The Scripture record does not tell us into how many chambers each floor was divided. Josephus says there were thirty in all, he also states that they were reached by going through one to another, *καὶ τὰς εἰσόδους αὐτοῖς δι' ἀλλήλων κατεσκεύασεν.*

6. *The nethermost chamber* (R.V. **story**) was *five cubits broad*] This is the space between the wall of the Temple and the outer wall of the enclosing structure. The wall of the Temple must have been very thick at the bottom, for at the height of five cubits a ledge was made of one cubit wide on which to rest the floor work of the middle chambers. Then after five cubits more, a similar ledge received the floor-beams of the third story, and then at the height of 15 cubits came a third ledge, or rebatement, on which the beams of the roof of the uppermost story were to be supported. The wall of the Temple (i.e. the holy place) then rose 15 cubits more, and in this space were the windows. If we allow two cubits for the thickness of this upper part of the wall, the foot of the Temple wall must have been five cubits thick. Each story of the side chambers was one cubit more in width than the one below it.

for without in the wall *of the house he made narrowed rests round about*] R.V. **for on the outside he made rebatements in the wall of the house.** 'Rebatements' is taken from the margin of the A.V., and is the technical word for these shoulders in the wall of the Temple on which the floors and roof of each story were to rest with one end, while

round about, that *the beams* should not be fastened in the
walls of the house. And the house, when it was in building, 7
was built *of* stone made ready *before it was* brought *thither:*
so that there was neither hammer nor axe *nor* any tool of
iron heard in the house, while it was in building. The door 8
for the middle chamber *was* in the right side of the house:

the other end was built into the outer wall of this encircling frame of chambers.

that the beams *should not be fastened*] R.V. **should not have hold.** The Temple building was more sacred than these chambers, which were meant for the use, or habitation of the priests. Hence there must be no breach made in the wall of either the holy place or of the most holy place. We read of 'a chamber' attached to the Temple (the Hebrew word is not the same as is used here) in the account of Tobiah (Nehem. xiii. 5). The use of it had been for storing the meat-offerings, frankincense, the sacred vessels and the tithes-in-kind which were given to the Levites. We have 'chambers' in the house of the Lord also noticed in Jerem. xxxvi. 10, 20. These seem to have been used as dwelling-rooms.

7. *stone made ready* before it was *brought* thither] The R.V. renders **made ready at the quarry** with a margin on the last three words 'when it was brought away.' The final Hebrew word מַסָּע on which the various reading is given is from the root of the verb rendered doubly in v. 17 'to hew' or 'to bring away.' The best authorities incline to make it a noun signifying 'the place of hewing,' 'the stone-quarry.' The LXX. gives λίθοις ἀκροτόμοις, which implies that the stones were made of their necessary shape at the quarry. The idea of this preparation at a distance, so that there might be as little noise as possible while the building was in progress, was probably derived from the command (Ex. xx. 25; Deut. xxvii. 5) that no iron tool should be used in the erection of the altar. This previous exact preparation must have made the transport a matter of serious care.

On the Jewish fables about the worm 'Shamir' by which Solomon caused the stones to be cut, see Buxtorf, *Lex. Chald.* p. 2455 s.v. שׁמיר.

8. *The door for the middle chamber*] R.V. **middle side-chambers.** The LXX. and Targum here give 'lowest' instead of 'middle;' doubtless because otherwise there is no mode of access to the lower side-chambers specified. The manner of reaching the middle story is sufficiently indicated in the next clause. On the contrary the compiler of Kings may have considered that there was no need to mention any entrance to the lower row of chambers. That would be a matter of course, and there may have been more than one, but the place and way of reaching the other two flights of rooms did need notice. There may also have been some access from the lowest side chambers into the Temple, if these chambers were used for storing the sacred oil and other provisions for the service.

in the right side of the house] The word rendered 'side' is literally

and they went up with winding stairs into the middle *cham-*
9 *ber*, and out of the middle into the third. So he built the
house, and finished it; and covered the house with beams
10 and boards of cedar. And *then* he built chambers against
all the house, five cubits high: and they rested on the house
with timber of cedar.

11 And the word of the LORD came to Solomon, saying,

shoulder, and may indicate that part of the building nearest the porch, which would be considered the face of the Temple.

9. *So he built the house*] i.e. The Temple building. The next verse speaks of the enclosing framework of chambers. What was now finished was the portion for divine service.

and covered the house] i.e. Made the roof for it. On this roof, see Fergusson, *Temples of the Jews*, pp. 19 seqq., where the author shews that the covering of the Tabernacle was made with a ridge and sloped to both sides, and that the cedar beams and boards (R.V. **planks**) spoken of in this verse were to imitate, as nearly as could be done in wood, the Tabernacle roof. Mr Fergusson has suggested (p. 28) that there were most probably pillars inside the Temple to support the beams of the roof. 'No cedar beams that were available could be laid across an opening 30 feet free without sagging to an unpleasant extent.'

10. *And* then *he built chambers against all the house, five cubits high*] Better with R.V. 'And he built **the stories** against all the house, **each** five cubits high.' We ought perhaps to make some allowance for the thickness of floors and roofs. So that the whole height to which this three-storied structure rose may have been much more than 15 cubits, if five cubits were the inside height of each range of rooms. Mr Fergusson (p. 27) says 'It hardly admits of dispute that with the requisite thickness of their roofs they make up the 20 or 21 cubits which are necessary to bring up their roofs to the level of that of the Holy of Holies.'

they rested on the house] i.e. On the shoulders or rebatements mentioned in verse 6. The other ends of these cedar beams were embedded in the outside wall of the encasing story-work.

11—13. GOD'S PROMISE TO SOLOMON AND TO THE PEOPLE OF ISRAEL. (Not in Chronicles.)

11. *And the word of the Lord came*] The LXX. (*Vat.*) omits these three verses, as if intending to bring the whole narrative of the building into closer connexion.

We are not told by what means this divine communication was made, whether in a vision, or through Nathan the prophet, as the original message came to David (2 Sam. vii. 4). It is a message in the genuine prophetic spirit. The Temple has no value of its own, except so far as it is the sign and witness of *obedience* to Jehovah.

Concerning this house which thou art in building, if thou 12
wilt walk in my statutes, and execute my judgements, and
keep all my commandments to walk in them; then will I
perform my word with thee, which I spake unto David thy
father: and I will dwell among the children of Israel, and 13
will not forsake my people Israel.

So Solomon built the house, and finished it. And he 14 15
built the walls of the house within with boards of cedar,
both the floor of the house, and the walls of the cieling: *and*
he covered *them* on the inside with wood, and covered the
floor of the house with planks of fir. And he built twenty 16

12. *which thou art in building*] It is clear from this that the message came before the completion of the house, and that this is the proper place for its mention, from whatever source the compiler drew it.

I will perform my word] R.V. 'I will **establish**.' See above on ii. 4.

which I spake unto David] See 2 Sam. vii. 12—17.

13. *and I will dwell among the children of Israel*] This is an expansion of the promise made to David. The same words are used (Exod. xxix. 45) in connexion with the furnishing and completion of the tabernacle. As God's presence in both Tabernacle and Temple was to point on to the Incarnation, the fitness of the phrase on both occasions is manifest.

and will not forsake my people Israel] The threat that God would do so, if Israel were disobedient, is found Deut. xxxi. 17.

14—22. PARTICULARS OF THE INTERIOR FITTINGS OF THE HOLY PLACE, AND OF THE MOST HOLY PLACE. (2 Chron. iii. 5—9.)

14. *So Solomon built the house*] This verse resumes the narrative of verse 9.

15. *And he built*] The Hebrew uses the same word for the erection of the stone structure and for the work described in this verse, which was to fit the house with a wainscot of cedar.

both the floor of the house, and the walls of the cieling] More literally, and better, with R.V., '**from** the floor of the house **unto** the walls of the cieling.' The expression means from top to bottom, but 'the walls of the cieling' is a singular description of that portion of the wall which touches the cieling. The difference between the Hebrew word for 'walls' קירות and for 'beams' קורות is so slight that we can hardly help accepting the reading of the LXX. in the next verse, and apparently here too, of 'beams.'

and *he covered* them] It is better to omit the conjunction for which, as A.V. indicates, there is no Hebrew, and join with the previous clause, 'from the floor of the house to the walls (beams?) of the cieling he covered them &c.'

Thus the whole sides, roof and floors on the inside were of wood.

16. *And he built twenty cubits on the sides of the house*] This ren-

cubits on the sides of the house, both the floor and the walls
with boards of cedar: he even built *them* for it within, *even*
17 for the oracle, *even* for the most holy *place*. And the house,
18 that *is*, the temple before it, was forty cubits *long*. And the
cedar of the house within *was* carved with knops and open

dering does not make very clear what is intended. The word translated 'sides' is often used for the innermost part of anything, as of a cave (1 Sam. xxiv. 3), and of the recesses of a forest, as Lebanon (Is. xxxvii. 24). So here it signifies the innermost part of the Temple building as you looked from the porch, i.e. toward the farthest wall of the most holy place. The sense then becomes more manifest. He built at twenty cubits from this extreme end something with boards of cedar. Thus he made a separation of the most holy place, which was twenty cubits long, from the holy place. The R.V. gives this more clearly: 'He built twenty cubits **on the hinder part of the house**' with boards of cedar from the floor unto the walls ('beams' LXX.), i.e. these twenty cubits were thus shut off and made into a separate room (cf. 2 Chron. iii. 8). There was a doorway for access in this cedarwood partition (see verse 31), and before this probably were put the 'chains of gold' spoken of in verse 21. From 2 Chron. iii. 14 it seems that there was a vail in front of the whole of this woodwork, though no mention of it is made here.

It is very difficult to come to a clear idea about the room here provided. It seems certain that it was enclosed on three sides by the chambers built round about, so that there could have been no windows in it, nor any mode of escape for the smoke of the incense, except by openings under the eaves. It appears not to have been as high as the roof of the 'holy place'. We must remember that it was to be entered by one person only, and that but once a year.

he even built them *for it within*] i.e. He prepared this space of twenty cubits in the innermost part of the house, to be a separate room.

even *for the oracle*] The Hebrew says merely 'for an oracle.' This name for the most holy place is taken from the Vulgate 'oraculum.' The LXX. merely transliterates the Hebrew δαβίρ. The word is connected with the verb דבר (*davar*), usually rendered 'to speak,' and hence the notion of 'oracle' as the place where God revealed Himself. So Aquila and Symmachus rendered it sometimes by χρηματιστήριον, and Jerome gives λαλητήριον as an explanation. But the root, or its Arabic cognate, has a sense from which the meaning 'hinder portion' might come. Hence some consider the name merely as signifying the innermost part of the Temple building.

the most holy place] Described in the same words in the account of the Tabernacle (Exod. xxvi. 33, 34; Num. iv. 4, 19).

17. *And the house*] Here signifying the holy place, which was in front of the oracle. The word which in this verse is rendered 'before it' is an adjective, and this form is found only here. It qualifies the noun 'Temple,' and signifies 'that which is in front,' viz. of the oracle.

18. *And the cedar of the house within*] Better more literally, with

flowers: all *was* cedar; there was no stone seen. And the 19
oracle he prepared in the house within, to set there the ark
of the covenant of the Lord. And the oracle in the fore- 20
part *was* twenty cubits in length, and twenty cubits in
breadth, and twenty cubits in the height thereof: and he
overlaid it with pure gold; and *so* covered the altar *which
was of* cedar. So Solomon overlaid the house within with 21

R.V. 'And **there was cedar upon** the house within.' He is now describing the wainscot of the holy place.

carved with knops] There is a feminine form of the word here rendered 'knops,' which in 2 Kings iv. 39 is used of 'wild gourds.' Hence 'gourds' is put on the margin of A.V. and R.V. The ornaments were in relief, and were perhaps somewhat of that shape. The Targum describes them as 'egg-shaped.' The *Vat.* LXX. (not *Alex.*) omits the verse altogether.

19. *And the oracle*, &c.] Read, 'And he prepared **an** oracle.'

to set there the ark of the covenant of the Lord] Which was at present in the city of David. See iii. 15 note.

20. *the oracle in the fore-part*] The two words thus rendered would, if they stood alone, be rendered 'before the oracle.' In this verse, however, this cannot be the meaning. But in standing before such a room as is here described, it is in front of you, and you see the interior. In this way 'before the oracle' may be taken to indicate what is seen when you stand there. Hence we may arrive at the sense in the R.V. '**within the oracle was** *a space* &c.' It is difficult to assign any meaning to the A.V., and it may be that some error has crept into the text.

Some have preferred to render literally thus, 'And before the oracle—twenty cubits was it in length, and twenty cubits in breadth, and twenty cubits in the height thereof, and he overlaid it with pure gold—he overlaid also the altar with cedar.' But the accents of the Hebrew do not favour such a parenthetic clause, and the last sentence is very awkward.

The LXX. (*Vat.*) omits at the beginning of the verse 'before the oracle,' then takes the next sentences as a specification of the size of the oracle, and makes an addition to the last clause thus, 'and he made an altar before the oracle and overlaid it with gold,' making no mention of the cedar at all. Most probably this represents the correct text.

and so *covered the altar* which was of *cedar*] We cannot, in the face of the preceding clause, translate otherwise than **and he covered an altar with cedar.** The construction in the two cases is identical. But then arises a difficulty. The altar in question was the altar of incense in the holy place. This stood in front of the vail which separated the most holy place (see Exod. xl. 5, 26), and in Ezek. xli. 22 it is called 'the altar of wood' (cf. Exod. xxx. 1—6). From the description in the verse before us there must have been some substance underneath the wood. The LXX. (*Alex.*) solves the difficulty by reading 'and he made' for 'and he covered,' i.e. ויעשׂ for ויצף, *καὶ ἐποίησε θυσιαστήριον κέδρου.*

pure gold: and he made a partition by the chains of gold
22 before the oracle; and he overlaid it with gold. And the
whole house he overlaid with gold, until *he* had finished all
the house: also the whole altar that *was* by the oracle he
overlaid with gold.
23 And within the oracle he made two cherubims *of* olive

21. *with pure gold*] The adjective, or rather participle, as it is in Hebrew, signifies 'closed,' 'shut up.' The traditional rendering is that of the text, supported by the Chaldee, the Vulgate and Kimchi; but it is not clear how the sense comes, unless we may take it, as the notes of the Synod of Dort, that what was *precious* was usually *kept close.* The amount of gold employed is given in 2 Chron. iii. 8 as six hundred talents.

and he made a partition by the chains of gold] Render with R.V. **and he drew across** chains of gold. The words literally signify 'he caused to pass over with chains,' i.e. he made with chains of gold something that went across either the whole of the dividing wall or over the doorway which was made therein. From 2 Chron. iii. 5, 16 it seems as if chains had been used for ornamentation on other parts of the walls and pillars. The LXX. (*Alex.*) renders 'he drew a curtain across by means of chains of gold.'

and he overlaid it with gold] Now that a more literal sense has been given to the previous clause, and the word 'partition' got rid of, there is nothing for the 'it' in this sentence to refer to. As the clause stands, the word must refer to the oracle. Thus in the beginning of the verse 'the house within' will refer to the holy place, and this last clause to the most holy place. This is further emphasized by the words which immediately follow in 22. 'And the whole house he overlaid.'

22. *the whole altar that* was *by the oracle*] The preposition is not significant of position, but of possession. Read 'the whole altar that **belonged to** the oracle.' The priest who offered incense continually on this altar in the holy place could not enter the most holy place, but the altar on which the offering was made, though standing without, was looked upon as a part of the more sacred portion of the building, and placed close to the dividing wall.

23—30. OF THE CHERUBIM WITHIN THE ORACLE.
(2 Chron. iii. 10—12.)

23. *And within the oracle he made two cherubims*] As the Hebrew word is already in the plural form, write **cherubim.** These cherubim were winged figures intended to represent some holy and heavenly form. They are first mentioned in Gen. iii. 24, where some have thought that 'the flame of a sword' spoken of in connexion with them implies that the cherubim were armed with this weapon. But this is not certainly to be deduced from the words. In 2 Chron. iii. 13 they are said to stand upon their feet, while the descriptions in Ezekiel (chapp. i. and x.) make them to have four faces. (Cf. also Exod. xxv. 18—22).

tree, each ten cubits high. And five cubits *was* the one 24
wing of the cherub, and five cubits the other wing of the
cherub: from the uttermost part of the one wing unto the
uttermost part of the other *were* ten cubits. And the other 25
cherub *was* ten cubits: both the cherubims *were* of one
measure and one size. The height of the one cherub *was* 26
ten cubits, and so *was it* of the other cherub. And he set 27
the cherubims within the inner house: and they stretched
forth the wings of the cherubims, so that the wing of the
one touched the *one* wall, and the wing of the other cherub
touched the other wall; and their wings touched one another
in the midst of the house. And he overlaid the cherubims 28
with gold. And he carved all the walls of the house round 29
about *with* carved figures of cherubims and palm trees and
open flowers, within and without. And the floor of the 30
house he overlaid with gold, within and without.

And for the entering of the oracle he made doors of olive 31
tree: the lintel *and* side posts *were* a fifth *part of the wall.*

Their chief office in Scripture is to be a chariot for Jehovah (Ps. xviii. 11), and for this reason they were set up in the most holy place, where the divine presence was to manifest itself. Hence of God it is frequently said 'who dwelleth' *or* 'sitteth upon the cherubim.'

25. *one size*] Rather 'one **form**.' The size is implied in the previous word.

27. *And they stretched forth the wings of the cherubims*] Which is the frequent Hebrew form of expressing **the cherubim stretched forth their wings**. So R.V. On the way in which these cherubim were placed see below on viii. 6. It would seem as if in Solomon's Temple the cherubim did not face one another, as they are expressly said to have done in the Mosaic tabernacle (Exod. xxv. 20).

29. *within and without*] Both here and in the next verse these words can only refer to the inner and outer rooms, the most holy place and the holy place.

31—36. THE DOORS FOR THE ORACLE AND FOR THE TEMPLE. THE BUILDING OF THE INNER COURT. (Not in Chronicles.)

31. *the lintel* and *side posts*] There is no conjunction between these words, and the former seems from other places in O. T. to apply to the whole framework in which the doors were fixed, the latter is used regularly of the part to which the hinges were attached. The idea meant to be conveyed here is of the whole structure of the doorway, the framework with its posts.

were *a fifth* part of the wall] The expansion indicated by the italics of A. V. is no doubt correct both here and in verse 33. As the partition

32 The two doors also *were* of olive tree; and he carved upon
them carvings of cherubims and palm trees and open flowers,
and overlaid *them* with gold, and spread gold upon the che-
33 rubims, and upon the palm trees. So also made he for the
door of the temple posts of olive tree, a fourth *part of the*
34 *wall.* And the two doors *were* of fir tree: the two leaves of
the one door *were* folding, and the two leaves of the other
35 door *were* folding. And he carved *thereon* cherubims and
palm trees and open flowers: and covered *them* with gold

wall of the oracle was 20 cubits in height and the same in breadth the opening filled by the framework of the doorway would be 4 cubits high by 4 cubits broad.

32. *The two doors also* were] As there is nothing to make the noun here definite, it is better to understand the verb 'he made.' Render 'so *he made* two doors of olive-wood.'

and spread gold] Better, and made necessary by the text, 'and **he** spread **the** gold.' Here a different process is described. The walls and floors were covered with *flat* plates of gold nailed on (see 2 Chron. iii. 9), but to cover the carved work the gold must be beaten to fit. The verb employed here gives the idea of pressure exerted to force the metal into the needful shapes.

33. *for the door of the temple*] The word translated 'door' is the same which is rendered **entering** in verse 31. (So R. V.) The entering here meant is that from the porch into the holy place.

posts of olive tree] The word is that used for side-posts in 31. There is no mention here of the whole framework. But following the description given above we may assume that the dimensions of this doorway were also the same in height as in width.

a fourth part of the wall] The Hebrew has here a preposition before the numeral. Render '**out of** a fourth part of the wall.' The meaning is that the aperture was a fourth part of the wall in width, and the same measure in height. That would be five cubits each way, larger by one cubit than the doorway from the holy place into the most holy. Such a space was cut *out of* the wall for the doors.

34. *and the two doors* were *of fir tree*] As in 32 the expression is not definite. It is therefore simpler to put a light punctuation at the end of verse 33 and render 'and two doors of fir wood.'

the two leaves of the one door were *folding*] That is, could be doubled back upon one another. The doors were in 4 sections, of which two folded together against the wall on one side, and two on the other. Thus one quarter of the door could be opened, if no more space were needed, and the labour of pushing back the folded parts would be less than if they were all in one piece.

35. *and covered* them *with gold fitted upon the carved work*] Here we have a definite statement of what was done, and the same is no doubt meant in verse 32. The first verb is that which has been rendered **overlaid** all through the narrative. So consistency requires the same

fitted upon the carved work. And he built the inner court 36
with three rows of hewed stone, and a row of cedar beams.
In the fourth year was the foundation of the house of the 37
LORD laid, in the month Zif: and in the eleventh year, in 38
the month Bul, which *is* the eighth month, was the house

rendering here. In 2 Chron. iii. 6 we read that precious stones, as well as gold, were used for adorning the walls.

upon the carved work] This is not a word connected with that so frequently used for 'carving' in these verses. So the R.V. has given **graven work** to mark the variation. There is no doubt that the figures on the doors were cut in the wood and in English 'graven-work' refers generally to metal. But see Isaiah xlv. 20; Deut. vii. 5, where *graven* images appear to have been of wood, and destructible by burning. The description here given appears to mean that the embossed and carved portions of the woodwork were covered with gold, but not the whole surface of the doors.

36. *And he built the inner court*] This inner court is that which in Jer. xxxvi. 10 is called 'the higher court' and must be that intended (2 Chron. iv. 9) by the 'court of the priests' in contradistinction to 'the great court,' which must have enclosed the inner one. There is some doubt as to how the description in this verse is to be understood. It seems clear from the passage in Jeremiah that the inner was on a higher level than the outer court. Some have thought that this elevation was made by three layers of stone and then a wooden planking put over all. But to do this for the whole enclosure would have been very laborious work and seemingly for no purpose. It seems better to take it that the elevation was artificially made, and then to understand the three rows of hewn stone, covered by one row of cedar wood at the top, to have made a sort of sunk fence all round the inner court. The people standing in the outer court would need to see what the priests were doing. This they would all be able to do if the wall of stone and cedar work were very little, if at all, higher than the level of the inner court.

37—38. COMPLETION OF SOLOMON'S TEMPLE. (Not in Chronicles.)

37. *In the fourth year*] i.e. Of king Solomon's reign. See verse 1. The LXX. (both *Vat.* and *Alex.*) omits these two verses, adding at the end of 36 *καὶ ᾠκοδόμησε τὸ καταπέτασμα τῆς αὐλῆς τοῦ αἰλὰμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ.*

38. *in the month Bul*] This month is only mentioned here. The name is derived from the same root as *mabbul*=the deluge, and intimates that the character of the month was rainy. The later name of the month was Marchesvan. It was between the new moon of November and December, and this being the eighth month, while Zif was the second, it is seen that the exact time occupied by the building of the Temple was seven years and a half. Probably the preparation of wood and stone in Lebanon is not included in this time, but was made during the four years of Solomon's reign which preceded the building.

finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

7 But Solomon was building his own house thirteen years,
2 and he finished all his house. He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with
3 cedar beams upon the pillars. And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars,

CH. VII. **1—12.** THE BUILDING OF SOLOMON'S OWN HOUSE, THE HOUSE OF THE FOREST OF LEBANON, AND THE HOUSE FOR PHARAOH'S DAUGHTER. (Not in Chronicles.)

1. *his own house*] This includes all the buildings described in *vv.* 1—12. The LXX. transfers all this section 1—12 to the end of the chapter. In Chronicles, though Solomon's own house is alluded to (2 Chron. vii. 11; viii. 1), there is no description of it.

thirteen years] The longer time occupied by this building, in comparison with the seven years and a half spent on the Temple, is accounted for by the greater extent of this latter work. The Temple was comparatively a small edifice, and for it years of preparation had preceded the actual work of the building.

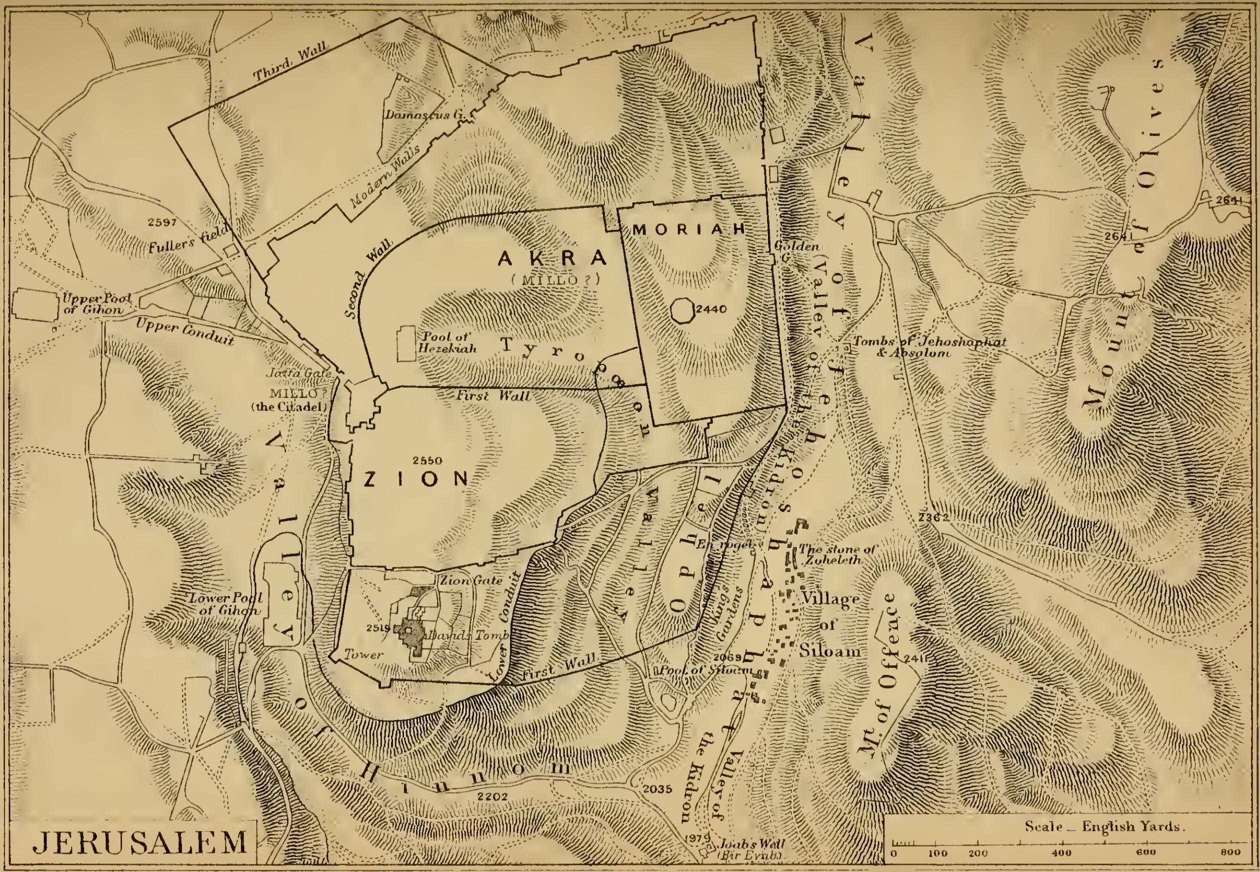
and he finished] i.e. At the end of twenty years and rather more. See ix. 10.

2. *He built also*] Better, **For** he built, as R.V. The verses that follow are not describing an addition to the work mentioned in verse 1, but only explaining the various parts thereof.

the house of the forest of Lebanon] This building which is mentioned again in x. 17 and 2 Chron. ix. 16 appears, from those passages, to have been Solomon's armoury. The multitude of pillars, which was the marked feature of the lower floor, made it admirably suited for the hanging of shields and targets. Its name was probably given because the wood of its pillars came from Lebanon, and when these were in position they looked like the trunks of forest trees.

upon four rows of cedar pillars] The number of the pillars is not given, but they must have been both very numerous and very substantial to support the three tiers of building which stood above them. It appears that the house had an external wall, and then rows of cedar pillars, four deep, stood round about, within the enclosure, to support the cedar beams which made the first floor of the chambers that ran along the sides. The cedar beams were no doubt let into the external wall as well as supported on the pillars.

3. *And* it was *covered with cedar above upon the beams*] The word here rendered 'beams' is the same which has been rendered 'side-chambers' in vi. 5. In two descriptions which are so closely related as that chapter and this, it is difficult to suppose that the word has a different sense in the two places. And we have here an account of a series



JERUSALEM

Third Wall
Damascus G.
Modern Walls
2597
Fuller's field
Upper Pool of Gihon
Upper Conduit
Jaffa Gate
MILLO? (the Citadel)
Second Wall
AKRA (MILLO?)
Pool of Hezekiah
Tyropoeon
First Wall
MORIAH
2440
Golden G.
ZION
2550
Zion Gate
2519
David's Tomb
Tower
Lower Conduit
First Wall
Lower Pool of Gihon
Valley of Hinnom
2202
2035
Ophel
Valley
En rogel
Kings Gardens
2069
Pool of Siloam
Valley of the Kidron
1979
Joab's Wall (Bir Eyub)
Valley of Jehoshaphat
(Valley of the Kidron)
Tombs of Jehoshaphat & Absalom
The stone of Zoheleth
Village of Siloam
Mt. of Offence
241
2362
Mount of Olives
2641
2641
Scale _ English Yards.
0
100
200
400
600
800

fifteen *in* a row. And *there were* windows *in* three rows, and 4
light *was* against light *in* three ranks. And all the doors 5
and posts *were* square, *with the* windows: and light *was*
against light *in* three ranks. And he made a porch of pil- 6
lars; the length thereof *was* fifty cubits, and the breadth
thereof thirty cubits: and the porch *was* before them: and

of side-chambers which ran all round the inside walls of this house of the forest of Lebanon, as the others did round the outside wall of the Temple. Taking the word as = 'side-chambers,' the text says that they were supported upon the pillars already mentioned in verse 2, and then adds that these chambers were forty-five in number, fifteen in a row. This seems to mean that the whole three tiers of rooms numbered forty-five, each of the three stories being divided into fifteen chambers. If we suppose that the chambers were only on three sides like those surrounding the Temple, then six on each side and three at each end would exactly make up the number, and would suit with the dimensions of the house, which was twice as long as it was broad. The whole verse then may be translated 'And it was covered with cedar above, over the forty and five side-chambers, which were upon the pillars, fifteen in a row.'

4. *And* there were *windows* in *three rows*] This is not the usual word for 'windows,' but is that which in vi. 4 describes the sloping woodwork, or lattice, used in the windows of the Temple. From its use in the two descriptions it may be supposed to indicate the like work here as there, and so 'windows' is no inappropriate rendering, as it can be understood from the former passage. The R.V. gives **prospects** to avoid the commoner word, and puts 'beams' in the margin. 'Window-spaces' would perhaps give the best idea of what appears to be meant, which is some wooden framework fitted into those walls which looked into the interior court.

and light was *against light* in *three ranks*] This means that the windows in every one of the three stories were exactly over each other. There is a very slight difference in the Hebrew of the final clause of the next verse, but the sense is exactly the same.

5. *And all the doors and posts* were *square*, with the *windows*] It is not easy to say how the last word of the Hebrew should be rendered. It is akin to that rendered 'windows' by the A.V. in verse 4. Hence a like meaning has been assigned to it here. But there is nothing in the original to represent 'with the.' The R.V. used **prospects** in the previous verse, and so gives here **were square in prospects**, adding in the margin 'were made square with beams.' Taking these 'beams' to signify, as before, the 'framework' of the doorways, the sense would be 'were set square in the framework,' i.e. of the doorways.

6. *And he made a* (R.V. **the**) *porch of pillars*] This would seem to have been a separate building not connected with the house of the forest. In the same manner the porch for the throne in the next verse was unconnected with any other building. What was the purpose of the porch of pillars is not stated.

and the porch was *before them*] It is better to make this clause

the other pillars and the thick beam *were* before them. Then
7 he made a porch for the throne where he might judge, *even*
the porch of judgement: and *it was* covered with cedar from
one side of the floor to the other. And his house where he
8 dwelt *had* another court within the porch, *which* was of the
like work. Solomon made also a house for Pharaoh's
daughter, whom he had taken *to wife*, like unto this porch.

dependent on the first verb. Thus 'he made the porch of pillars...and a porch before them,' i.e. before the pillars.

and the other *pillars and the thick beam* were *before them*] The word translated 'thick beam' seems most likely to have been a threshold or step work by which the porch was entered. The twice repeated 'before them' must refer to the same thing, viz. to the pillars of the first named porch, of which they formed the striking feature. So the sense of the verse would be 'he made the porch of pillars and in front of them also another porch with its pillars and a staircase or set of steps to approach it by.'

7. *Then he made a porch for the throne*] Better (with R. V.) 'And he made **the** porch **of** the throne.' As the pillars were the distinction of the former porch, so was the throne of this. On kings sitting in public to hear causes and give judgment, cf. 1 Kings xxii. 10; Ps. cxxii. 5.

and it was *covered with cedar from one side of the floor to the other*] Literally 'from floor to floor.' What is meant is that this was not an unenclosed porch like 'the porch of pillars' mentioned previously, but that it was enclosed with cedar wood walls all round from the floor to the ceiling. If this can be the sense of the word 'floor' in the second case, we must suppose the roof of the porch to be regarded as the floor of some upper room above it. But the word 'floor' קרקע is not very unlike קורות 'beams' and so some have suspected the scribe of having written the former instead of the latter in the second place. This would make all easy, but the other explanation is quite possible, and is accepted by Gesenius, though De Wette translates as in A.V.

8. *And his house where he dwelt* had *another court within the porch*, which *was of the like work*] It is better to leave out the italics of A.V. and translate 'And his house **where he might dwell, the other court within the porch,** was of the like work.' The description has apparently been carrying us, from the front of the house of the forest, regularly more and more inward. Now we are brought to a court behind the previously mentioned porch, and in this court stood the king's own dwelling house. It is noteworthy how little description is given to this or to the house for Pharaoh's daughter. This probably comes to pass because the public were never admitted to these quarters.

Pharaoh's daughter] Cf. iii. 1. The house for her probably joined the king's residence. Josephus (*Ant.* VIII. 5. 2) tells us that it was united with the porch of the throne, but his description is so vague that little reliance can be placed on it, and little help derived from it. The women's apartments, as usual in the East, were removed as far from public view as possible.

All these *were of* costly stones, according to the measures of 9
hewed stones, sawed with saws, within and without, even
from the foundation unto the coping, and *so* on the outside
toward the great court. And the foundation *was of* costly 10
stones, *even* great stones, stones of ten cubits, and stones of
eight cubits. And above *were* costly stones, after the 11
measures of hewed stones, and cedars. And the great court 12
round about *was with* three rows *of* hewed stones, and a
row of cedar beams, both for the inner court of the house of
the LORD, and for the porch of the house.

9. *All these*] i.e. The whole of the buildings described in the previous verses.

according to the measures of hewed stones] Better not to be taken as in construction, but with R.V. **even hewn stones according to measure.** The word is literally 'according to measures,' and this the R. V. explains on the margin as 'after *divers* measures.' But this is what is meant by their text.

within and without] Though the inside face of the walls was to be covered with cedar, and so put out of sight, the same care was taken with the dressing of that part of the stone work, as with all that was to remain uncovered.

toward the great court] Better, **unto.** What appears to be meant in the verse is a strong expression of the excellency of the stone work. This is said to have been of the same character from the base to the coping of all the walls, and then is added, that it was the same from the front part of the buildings to the back. The front part, which was the house of the forest, is not mentioned, but it said that the good work extended unto the great court, which lay farthest back of all the buildings.

10. *And the foundation*] Even that work which was to be buried out of sight was of the same quality.

ten cubits...eight cubits] Probably we have here the greatest dimension, the length. We are left to imagine the breadth and thickness which would be proportional in stones of 15 feet and 12 feet long.

11. *And above*] i.e. The courses which lay upon the foundations.

after the measures of hewed stones] Render (as in 9) **hewn stone according to measure.**

and cedars] The noun is singular. It refers not to any beams that formed part of the wall, but to the cedar facings with which the interior stone work in many places was covered. R. V. **cedar-wood.**

12. *And the great court round about*] The words are the same as in vi. 36. The great court was the hindmost part of all the palace grounds, and was apparently higher than the level of the front part. The way in which it was enclosed was by a low wall (sunk fence) as was done for the inner-court of the Temple.

both for the inner court of the house of the Lord] The conjunction with which this sentence begins is the usual copulative. But the sense

13 And king Solomon sent and fet Hiram out of Tyre. He
14 *was* a widow's son of the tribe of Naphtali, and his father
was a man of Tyre, a worker in brass: and he was filled
with wisdom, and understanding, and cunning to work all
works in brass. And he came to king Solomon, and wrought
15 all his work. For he cast two pillars *of* brass, of eighteen cubits

should be 'like as the inner court, &c.' (Cf. vi. 34.) Hence some have conjectured כ = *as*, instead of ו = *and* or *both*. The R.V. has given the true sense in the text **'like as** the inner court of the house of the Lord, and the porch of the house,' and has put the literal translation on the margin. There is no great difficulty in gathering the former sense from the latter. We have only to take the construction to be 'and *thus was it done* for the inner court &c....and for.'

the porch of the house] Probably the porch intended is that spoken of in vi. 3. 'The house' without any defining words can only be taken of the Temple; so that we cannot understand any porch in Solomon's own house.

13—22. HIRAM A TYRIAN WORKER IN BRASS CASTS THE PILLARS JACHIN AND BOAZ. (2 Chron. ii. 14; iii. 15—17.)

13. *sent and fet*] 'Fet' is the old English past tense of the verb 'fetch,' and occurs several times in the version of 1611 (e.g. Gen. xviii. 7) but the more modern form has been introduced into our Bibles since 1750.

Hiram out of Tyre] The name of this workman is spelt Huram in 2 Chron. iv. 11. He was highly esteemed by the Tyrian king who in 2 Chron. ii. 13 calls him 'Huram my father,' and in a later verse (2 Chron. iv. 16) it is said 'the vessels thereof did Huram his father make for king Solomon.' So that he became as much treasured by the one king as by the other. For the expression cp. Gen. xlv. 8 where Joseph speaks of himself as *a father* to Pharaoh.

14. *He was a widow's son*] The Hebrew says **the son of a widow woman** and there is no reason why the literal expression should be relegated to the margin, as in A. V.

of the tribe of Naphtali] In 2 Chron. ii. 14 he is called 'the son of a woman of the daughters of Dan.' The two may be reconciled if we suppose the woman to have belonged to Dan, and her first husband to have been of the tribe of Naphtali.

a worker in brass] This had been the trade of the father, which his son followed and in which he gained such distinction. There seems to have been a fitness in the circumstance that Hiram, by birth half an Israelite, should be employed on the work of Solomon's temple.

and he was filled with *wisdom*] Compare the similar language used (Exod. xxxi. 3, xxxvi. 1) about Bezaleel and Aholiab. Only in that place there is added to the qualifications 'the spirit of God.'

15. *of eighteen cubits high apiece*] The Hebrew says 'eighteen cubits

high apiece: and a line of twelve cubits did compass either
of them about. And he made two chapiters *of* molten brass, 16
to set upon the tops of the pillars: the height of the one
chapiter *was* five cubits, and the height of the other chapiter
was five cubits: *and* nets of checker work, *and* wreaths of 17
chain work, for the chapiters which *were* upon the top of

was the height of one pillar.' There can be very little doubt that this should be followed by 'and eighteen cubits was the height of the other pillar.' But the similarity of the words has caused the scribe to overlook them. And there is a like defect in the other half of this verse. For instead of 'did compass either of them about' the original gives 'did compass the second pillar.' The whole of the latter passage was no doubt 'a line of twelve cubits did compass about the one pillar, and a line of twelve cubits the second pillar.' The A. V. gives the sense, and in a better fashion than by introducing italics to represent the missing words. The full form in similar phrases occurs immediately in verses 16 and 17, and then in 18 there is an omission of one-half the description, just as has happened here.

The first portion of these pillars was 18 cubits = 27 feet high by 12 cubits = 18 feet in circumference. This of itself would make a pillar of disproportionate dimensions, but on the top there were placed chapiters (capitals) of 5 cubits = 7½ feet high. Thus the whole height would be 23 cubits or 34½ feet. It is said (2 Chron. iii. 15) that the pillars were 35 cubits high. In that case we should have to suppose them raised on bases of 12 cubits, which is out of all proportion. The metal work may have had some stone base to rest on, but that would never have been 18 feet high. It is more reasonable to suppose that the numbers, marked in Hebrew letters, have been misread by the Chronicler. See however the note on vi. 3 above, with reference to these dimensions.

These pillars were broken up and carried away along with other metal at the time of the Babylonian invasion, see 2 Kings xxv. 13; Jer. lii. 17, in which latter passage the heights of the pillar and its capital are exactly as here, and in the former there is only a variation in the dimension of the capital, not of the pillar.

17. and *nets of checker work*] The two nouns are from the same root, and indicate some kind of interlaced metalwork with which the bellying parts of the capitals were overlaid. This, with the chains next mentioned, and the two rows of pomegranates (ver. 18) formed the ornamentation of the lower portion of the capitals for one cubit of their breadth.

As the conjunction 'And' has nothing to represent it in the Hebrew it is better to render, '**There were** nets &c.' The LXX. in this verse begins 'And he made two nets &c....even a net for the one chapiter and a net for the other chapiter.' Thus the 'seven' of the A.V. disappears and 'net' is substituted. There is a good deal of similarity between שׁבעה = seven, and שבכה = a net, so that there may have been a confusion, and certainly below in verse 41 mention is made of *two* networks, not *seven*.

the pillars; seven for the one chapiter, and seven for the
18 other chapiter. And he made the pillars, and two rows
round about upon the one network, to cover the chapiters
that *were* upon the top, *with* pomegranates: and so did he
19 for the other chapiter. (And the chapiters that *were* upon
the top of the pillars *were* of lily work in the porch, four
20 cubits). And the chapiters upon the two pillars *had pomegranates*
also above, over against the belly which *was* by

18. *upon the top*, with *pomegranates*] The Hebrew text means 'upon the top of the pomegranates.' But some authorities give 'upon the top **of the pillars**,' which has been adopted by the R.V. The first words of the verse must however surely be wrong. 'And he made the pillars' is utterly out of place here. It had been noticed before; and the present verse is a description of the capitals. What appears to have happened is this. The words for 'pillars' and 'pomegranates' have changed places. The LXX. gives no help. But assuming this interchange of words we may render (nearly with R.V.) '**So** he made the pomegranates, and **there were** two rows about upon the one network, to cover the chapiters that were upon the top of the pillars; and so made he for the other chapiter.' The words 'to cover...pillars' explaining the purpose of the work, come in a little awkwardly, but a sense is made out of what before was incomprehensible.

19. *and the chapiters that* were *upon the top of the pillars*] This verse refers to the four cubits of lily work, which was higher than the bellying portion of the capital, and formed the topmost part of the ornament.

were *of lily work in the porch*] The R.V. transposes **in the porch were of lily work**, thus marking clearly that the pillars were within the porch. The language of 2 Chron. iii. 17 has induced some to think that they were outside, in the court. The words there are 'he reared up the pillars before the temple,' but the word rendered 'temple' is that which is constantly used (see below, verse 21) for the holy place, and the porch was in front of that. So that though standing within the porch the pillars would still be 'before the temple.'

20. *And the chapiters upon the two pillars* had pomegranates *also above*] The italics are without justification. The R.V. gives the sense; 'And **there were** chapiters also above upon the two pillars.' What is now being described is that portion of the capital which was below the lily work. But the writer uses 'chapiter' for the part, as well as for the whole capital.

over against the belly which was *by the network*] R.V. **close by** the belly which was **beside** the network.' The prepositions make the difficulty here. The first has something of the idea of 'all along' and describes the way in which the pomegranates went close up to the bellying portion of the capital. Probably the two rows ran round the pillar, one just above, the other just below the enlarged part. Then the network appears to have been over the belly. The preposition intimates that if you could have looked from the woodwork, the metal nets and

the network: and the pomegranates *were* two hundred *in*
rows round about upon the other chapiter. And he set up 21
the pillars in the porch of the temple: and he set up the
right pillar, and called the name thereof Jachin: and he set
up the left pillar, and called the name thereof Boaz. And 22
upon the top of the pillars *was* lily work: so was the work
of the pillars finished.

chains were just in front of you. So that in the 'beside' of the R.V. we must understand the notion of overlying.

two hundred, in *rows*] As we have taken verse 18 the rows were two for each capital, so that 100 pomegranates were in each row. Apparently in 2 Chron. iii. 16 the number specified is only for one single row. In the parallel passage of Jeremiah (lii. 23) this appears more clearly. For the pomegranates are said to have been arranged one at each of the four cardinal points and the other 96 used to complete the circuit. This can only be a description of a single row.

round about upon the other chapiter] Here there is the same sort of omission, be it intentional or not, as in verse 15. What is meant, we should express by 'round about (upon the one chapiter as) upon the other chapiter.'

21. *And he set up the pillars in the porch*] The preposition is not the same as in verse 19. Render here '**at** the porch.'

Jachin...Boaz] These words are evidently given as proper names, and the LXX. transliterates them here, but translates them in the parallel passage of 2 Chronicles (iii. 17) by κατόρθωσις and ἰσχύς. Both words are significant. The first is a verb (see Job xxvii. 17) signifying 'he will prepare, or, establish,' the second = 'in him is strength.' If they be interpreted they are both to be referred to God. Some have wished by a slight alteration of the Hebrew points in the latter word to combine the two into one sentence meaning 'he will establish by strength.' But it is not likely that a sentence would be thus split up to make two names.

22. *upon the top of the pillars*] The lily work is mentioned again because it was the topmost part of the ornament, and the pillars have been described from the bottom upwards. Hence it was fit to speak of it here, where it is said the work of the pillars was finished.

We have already seen that it is not probable that these pillars stood out in the open space of the court, but on either side within the porch which was before the holy place. Their dimensions give the impression that they were only for ornament, and did not bear up any part of the structure. The height of the porch is not mentioned in 1 Kings vi. 3. Therefore we might presume that it was the height of the rest of the building of the holy place, viz. 30 cubits. Even for such a porch these pillars of 23 cubits could hardly have been intended as supports. But in 2 Chronicles (iii. 4) the porch is said to have been 120 cubits high, and so in Josephus (*Ant.* VIII. 3, 2), for which height pillars like those here described are quite out of proportion. Moreover, none of Hiram's work

23 And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round
24 about. And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast *in* two rows, when it was
25 cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts
26 *were* inward. And it *was* a handbreadth thick, and the brim thereof was wrought like the brim of a cup, *with* flowers of lilies: it contained two thousand baths.

seems to have been intended for the temple-building, but only for its decoration and furniture. It seems best therefore to consider these pillars as significant ornaments of the Temple porch. See also on this matter the note on vi. 3 above.

23—26. The Molten Sea which Hiram made. (2 Chron. iv. 2—5.)

23. *And he made a* (R.V. **the**) *molten sea*] The definite article is expressed in the original, and the vessel itself was unique. It is called a 'sea' because of its great capacity (see Josephus *Ant.* VIII. 3, 5). The Hebrew word is not confined in use to the ocean, but is applied to the Nile (Is. xviii. 2), and to the Euphrates (Is. xxvii. 1). So *lacus* is used by Vergil (*Georg.* IV. 173) for a blacksmith's trough. See also xviii. 32, note.

ten cubits from one brim to the other, &c.] The R.V. tries to be more literal, but with the same sense. **Ten cubits from brim to brim, round in compass.**

a line of thirty cubits] This would in round numbers be the size of the circumference, with ten cubits as diameter.

24. *knops*] The word is that which occurs in vi. 18, and the knops were probably of a gourd-shape. See note there. The description in 2 Chronicles (iv. 3) says that *oxen* and not *knops* were the ornaments.

ten in a cubit] This would make the number of knops to be 300. But the R.V. renders **for ten cubits.** And so the words are rendered in vi. 26. But the A.V. must give the true sense. Otherwise why is it said that the sea was *encompassed* by these knops?

when it was cast] i.e. They were of the same piece with the whole rim, and not attached afterwards like some of the ornaments of the pillars.

25. *the sea* was set *above upon them*] i.e. The bottom rested on the backs of the oxen. Thus the height from the ground to the rim would be five cubits, and the height of the oxen besides. Nothing is said of such a thing, but it is not unlikely that the water was drawn out through the mouths of the oxen.

26. *an handbreadth thick*] i.e. The metal of which it was made.

And he made ten bases of brass; four cubits *was* the 27
length of one base, and four cubits the breadth thereof, and
three cubits the height of it. And the work of the bases 28
was on this *manner:* they had borders, and the borders
were between the ledges: and on the borders that *were* 29

with *flowers of lilies*] Rather (as R.V.) **'like the flower of a lily.'** This is to indicate that the brim bent outward and not that lily-flowers were all round it.

it contained two thousand baths] In 2 Chron. iv. 5 it is said 'three thousand baths.' Perhaps the smaller quantity was about what was usually kept in supply, the larger what it could contain if it were quite full.

The 'bath' was the largest Hebrew liquid measure, but it is not easy to discover what its size was. According to Josephus it held rather more than 8 gallons. Other data make it about half that size. A vessel that could contain 16,000 gallons must have been very enormous to be made in one casting. And the dimensions given, viz. a diameter of 10 cubits by a depth of 5 cubits if the cubit = 18 inches would not hold so much, unless the sides were bowed outward very considerably so as to make the diameter much greater in the inside than at the top. But the description of Josephus makes it to be hemispherical, so that the diameter would be largest at the top. A vessel of this shape however could not be made to rest on the backs of twelve oxen without a good deal of contrivance, while with a cylindrical vessel there is no difficulty. Now a cylinder of the dimensions given in verse 23, taking the cubit = 18 inches, would contain nearly 8260 gallons. It seems therefore that the Hebrew 'bath' should be taken as a measure of rather more than 4 gallons. The figures which Josephus gives are so frequently exaggerated, very often doubled, that it need not trouble us if they appear so in this case. The difference between Chronicles and Kings above mentioned may be due to the misreading of a letter in the Hebrew form of notation.

27—39. OF THE TEN BASES, AND THE LAVERS UPON THEM.
(2 Chron. iv. 6.)

27. *ten bases of brass*] These were stands for the ten lavers mentioned below. See verse 38.

28. *they had borders*] From the description in the next verse, the word, which in its literal sense would apply to any surrounding or enclosure, must mean the side of the base, on which the figures mentioned in 29 were carved or cast. So that the **panels** of the R.V. (marg.) would be the most correct rendering. And so in verses 31, 32, 35 and 36.

between the ledges] These seem to have been the perpendicular shafts, at the four corners of each base, which would be raised so as to form two sides of the framework enclosing the panels. A more strictly literal rendering of the final words would be 'even borders between the ledges.'

between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were certain* additions made of thin work.
30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.
31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of

29. *and upon the ledges* there was *a base above*] The word here rendered 'base' differs from that in the two previous verses and so the R.V. has rendered **a pedestal.** It seems to denote some projection upward from the four shafts at the corners to act as a support for the lavers when they were put in position.

certain *additions made of thin work*] These words signify rather 'festoons, work that hung down.' So R.V. **wreaths of hanging work.**

30. *and plates of brass*] For 'plates' read **axles.**

and the four corners thereof had undersetters] The last word is that usually rendered 'shoulders,' (see R.V. margin), and the word translated 'corners' means rather (1) a footstep, (2) a foot. It is used Exod. xxv. 12 for the corners (R.V. feet) of the ark, into which rings were to be fixed for the staves to pass through when it was carried about. This seems the more suitable rendering here also and it is a different word that is rendered 'corners' in verse 34. The sense would then be 'the four feet thereof had shoulder pieces' i.e. attached to them. The purpose of these shoulders appears to have been for the axles to pass through on which the wheels were fixed. The next clause would then run 'underneath the laver were the shoulders molten.' But because of that expression some have thought that the 'shoulder pieces' rose upward from the top of the four feet, and were meant as stays on which the laver should rest.

at the side of every addition] The last word is the same which in the previous verse has been rendered 'wreaths.' And here that sense must also be given to it. Literally, 'at the side of each one (were) wreaths' or more idiomatically, (as R.V.) **with wreaths at the side of each.**

31. *And the mouth of it*] Here the pronoun must, I think, be referred, as in 'corners (feet) thereof' of verse 30, to the base. The bases appear to have had a circular orifice in the top, which is here called the mouth. This opening was, as it seems, surmounted and surrounded by a capital, which itself had an opening to receive the lowest part of the laver. The height of the capital above the level surface of the top of the base appears not to be specified unless the half cubit of verse 35 be taken to refer to the capital. One cubit was the diameter of the orifice in the top of the base.

but the mouth thereof] Better, '**And**' &c. The pronoun here by a difference of gender in the original is shewn to refer to a different noun. This can only be the 'chapiter.' That superstructure widened out to-

the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.
And under the borders *were* four wheels; and the axletrees 32
of the wheels *were* joined to the base: and the height of a
wheel *was* a cubit and half a cubit. And the work of the 33
wheels *was* like the work of a chariot wheel: their axletrees,
and their naves, and their felloes, and their spokes, *were* all
molten. And *there were* four undersetters to the four 34

wards the top, and the round opening in top of it, to receive the bottom of the laver, is what is meant by the second 'mouth.'

after *the work of the base*] Better, as the word is the same which was so rendered in verse 29, **after the work of a pedestal.** It was in this way that the chapiter served as a support to the laver. This chapiter had graved work all round about its upper edge, which may be fitly called 'mouth' as it was meant to receive the laver.

with their borders, foursquare, not round] Better, **And their** borders **were** foursquare, not round. It is better to render as literally as possible for it is very doubtful whether these words have reference at all to the chapiter. They seem to be a recurrence to the description of those borders (or panels) spoken of in verses 28 and 29. In that case the pronoun 'their' in this clause would refer to the bases. This is the more probable because the 'borders' of the next verse are certainly those panels on the sides of the bases.

32. *And under the borders* [**panels**] *were four wheels*] Better, '**the** four wheels.' They were so fixed that they might not hide by their upper part any portion of the ornamental panels.

and the axletrees of the wheels were joined *to the base*] More literally, **were in the base.** That is they formed a portion of the casting. The Hebrew word here is different from that rendered 'axles' in verse 30. This word is literally 'hands' and no doubt signifies some kind of 'holder' or support by which the wheels were kept in place. If the 'shoulders' of verse 30 also belong to the wheels they must have been made doubly secure.

33. *their axletrees*] Literally, 'hands' as in the previous verse.

their naves] By etymology the original word must refer to some curved part of the wheel. It seems better therefore to render, with R.V., **felloes** here, and transfer the word 'naves' to translate the last of the four nouns, which by its derivation signifies 'that to which all the parts converge.' The third of the Hebrew words is akin to that which in Exod. xxvii. 10, 11 is used for the 'pillars' or 'poles' which supported the hangings of the tabernacle. Hence here most likely 'the spokes' of the wheels.

34. *And* there were *four undersetters to*, &c.] Literally, 'shoulders at &c.' The mention of these 'shoulder-pieces' again immediately after the wheel seems, if we may rely on the correct order of the text, to shew that they belonged to the wheel-work.

corners of one base: *and* the undersetters *were* of the *very*
35 base itself. And in the top of the base *was there* a round
compass of half a cubit high: and on the top of the base
the ledges thereof and the borders thereof *were* of the same.
36 For on the plates of the ledges thereof, and on the borders
thereof, he graved cherubims, lions, and palm trees, according
to the proportion of every one, and additions round
37 about. After this *manner* he made the ten bases: all of
38 them had one casting, one measure, *and* one size. Then
made he ten lavers of brass: one laver contained forty
baths: *and* every laver was four cubits: *and* upon every
39 one of the ten bases one laver. And he put five bases on
the right side of the house, and five on the left side of the
house: and he set the sea on the right side of the house
eastward over against the south.

of one base] That is, of each one.

of the very *base itself*] The 'very' is surplusage. Literally, it is 'from (i.e. of) the base were its shoulders,' i.e. they were of one piece with it.

35. *the ledges thereof*] Literally, 'the hands thereof.' Probably some kind of prop or holder is intended. R.V. gives **stays**, both here and in the next verse.

36. *according to the proportion of every one, and additions round about*] The word rendered 'proportion' means rather any 'bare space.' Hence the sense is that the graving was such as the space admitted. So, and to harmonize the final words with the previous verse, we should render 'according to **the space** in every one, and **with wreaths** round about.'

37. *one size*] Better, 'one **form**.' See on vi. 25.

38. *Then made he*] It is only the simple copulative **And**.

39. *And he put*] The verb is the same which later on in the verse is translated **set**. It is better to adhere to the same rendering in the same verse. It would also be more in accordance with the Hebrew to translate 'And he set the bases, five on the right side (*Heb.* shoulder) of the house &c.'

eastward over against (*better*, towards) *the south*] The building looked north and south, so the sides would be east and west. The sea then stood at the south corner of the east side.

There is much uncertainty about the meaning of parts of the language in this description of the bases. They appear however to have been large box-shaped structures, set on four wheels. The wheels did not come up higher than the bottom of the box, and so needed shoulders and stays in which the axles might run and by which they might be kept in position. Above the box, which had a large hole in the top, rose a sort of capital on which was fixed the laver. The sides of the box and the capital as well as the stays were covered with figures. The

And Hiram made the lavers, and the shovels, and the 40
basons. So Hiram made an end of doing all the work that
he made king Solomon *for* the house of the Lord: the two 41
pillars, and the two bowls of the chapiters that *were* on the
top of the *two* pillars; and the two networks, to cover the
two bowls of the chapiters which *were* upon the top of the
pillars; and four hundred pomegranates for the two net- 42
works, *even* two rows *of* pomegranates for one network, to
cover the two bowls of the chapiters that *were* upon the
pillars; and the ten bases, and ten lavers on the bases; and 43
one sea, and twelve oxen under the sea; and the pots, and 44 45
the shovels, and the basons: and all these vessels, which

purpose of these lavers as we are told 2 Chron. iv. 6, was for washing such things as were offered for the burnt offering. This was most likely the reason why they were needed of some considerable height and so were supported on the box-shaped bases. The laver would be of necessity as high as the altar of burnt offering, to the side of which it must have been brought at the time of any offering. That the altar stood higher than the level of the court seems evident from viii. 22, where Solomon is described as standing before it in the sight of all the people.

40—51. Summary of Hiram's work. Completion of the Temple. (2 Chron. iv. 11—22; v. 1.)

40. *And Hiram made the lavers*] Many ancient authorities (see R.V. marg.) read **pots** instead of 'lavers,' and this is given in 2 Chron. iv. 11. The difference is so slight between כירות = lavers, and סירות = pots, that we need not be surprised at the variation in different MSS.

that he made king Solomon] R.V. reads, with the same sense, 'that **he wrought for** king Solomon.' Perhaps it reads a little more easily. In some MSS. and Versions the reading is 'that king Solomon made,' just as in verse 51 below, where the same phrase is used of the whole work.

41. *and the* two *bowls of the chapiters that were on the top of the two pillars*] The numeral in the original belongs to 'bowls' and therefore should not be in italics in the first place, but should be omitted in the second.

42. *and four hundred pomegranates*] The original is definite. Read, 'and **the** four hundred.' The italic 'even' can be omitted without detriment to the sense.

43. *and ten lavers*] The Hebrew has, 'and **the** ten lavers,' and this definiteness is natural in such an enumeration. So in the next verse we should have '**the** one sea and **the** twelve oxen.'

45. *and all these vessels*] Better, at the close of the list, 'even all these.' The Heb. text has consonants which would be rendered 'the vessels of the Tent' i.e. the tabernacle. But this is corrected by a

Hiram made to king Solomon *for* the house of the LORD,
46 *were of* bright brass. In the plain of Jordan did the king
cast them, in the clay ground between Succoth and Zarthan.
47 And Solomon left all the vessels *unweighed*, because they
were exceeding many: neither was the weight of the brass
48 found out. And Solomon made all the vessels that *pertained unto* the house of the LORD: the altar of gold, and

marginal reading to 'these vessels,' which is most certainly the true text. The variation comes about by the transposition of two consonants אהל for אלה.

made to king Solomon] In modern English we should say 'for,' in spite of the following 'for' coming so close. But the R.V. has changed the phrase 'for the house of the Lord' both here and in verse 40 into **in the house of the Lord.** There is no preposition at all in the Hebrew, but the noun appears to be the accusative of place. So that the change of the R.V. is not without justification. The same construction is translated 'in the house of the Lord' 2 Kings xi. 3, 15, and elsewhere.

bright brass] The R.V. gives **furnished brass.** The original word is a participle and not an adjective.

46. *in the clay ground*] As the margin of A.V. explains, the literal rendering is 'in the thickness of the ground.' The Hebrews had a paucity of adjectives and were obliged to express in such wise what we mean by 'stiff ground' and which is excellently rendered by the English version.

between Succoth and Zarthan] The last word should be written *Zarethan*. See Josh. iii. 16. That both Succoth and Zarethan were in the circle, or district, of Jordan we can see both from that passage and this, but their precise position is unknown. Succoth was allotted to the tribe of Gad (Josh. xiii. 27) which seems to prove that it was on the east side of the Jordan, so Zarethan from their connexion in this verse was probably on that side too. In 2 Chron. iv. 17 Zaredathah is the name given instead of Zarethan, and that name has been thought by some to be a modified form of Zeredah (1 Kings xi. 26) the birthplace of Jeroboam son of Nebat. According to the Septuagint additions to the story of Jeroboam (1 Kings xii. 24, 25) Zeredah was a strong place in Mt. Ephraim, but of this we cannot be sure. It would however in that case be on the west of Jordan, and it seems a singular manner of speech to describe the foundries of Hiram as between a place on the east of the Jordan and another on the west.

47. *neither was the weight of the brass found out*] The R.V. gives '**could not be** found out.' The verb, which signifies literally 'to investigate,' 'to search out,' seems employed to indicate that no attempt was made to discover it.

48. *that* pertained unto *the house of the Lord*] The construction is like that in verse 45. Hence R.V. has 'that **were in** the house of the Lord.'

the table *of* gold, whereupon the shewbread *was*, and the 49
candlesticks *of* pure gold, five on the right side, and five on
the left, before the oracle, with the flowers, and the lamps,
and the tongs *of* gold, and the bowls, and the snuffers, and 50
the basons, and the spoons, and the censers *of* pure gold;
and the hinges *of* gold, *both* for the doors of the inner house,
the most holy *place*, *and* for the doors of the house, *to wit*,
of the temple. So was ended all the work that king Solomon 51
made *for* the house of the LORD. And Solomon brought in
the *things* which David his father had dedicated; *even* the
silver, and the gold, and the vessels, did he put among the
treasures of the house of the LORD.

the altar of gold] R.V. **the golden altar**, i.e. the altar of incense made of cedar wood and overlaid with gold.

49. *pure gold*] See on vi. 21.

50. *and the bowls*] This is the word which is usually rendered 'basons.' See 2 Sam. xvii. 28, &c. A different word is translated 'bowl' elsewhere, see Judg. vi. 38. As 'basons' occurs later on in the verse, the R.V. has changed 'bowls' here to '**cups**,' a rendering given for this word sometimes on the margin of A.V.

and the censers] This Hebrew word is frequently rendered 'censer,' but as in Exod. xxvii. 3, xxxviii. 3 and other places, where it relates to the altar furniture and fittings, the plural is rendered '**fire pans**,' the R.V. has introduced that rendering here. Cf. also 2 Kings xxv. 15 and Jer. lii. 19. In the latter part of this verse the R.V. preserves the order of the Hebrew, and gives a little more explicitness, by removing 'of gold' after 'hinges' to the end of the verse. With the description here given should be compared the account of the vessels of the Mosaic tabernacle. Exod. xxv.—xxx.

51. *So was ended*, &c.] The changes of order and words in this verse made by R.V. (*viz*. **Thus all the work that king Solomon wrought in the house of the Lord was finished.**) are such as to bring as nearly as possible this passage and 2 Chron. v. 1 into accord. Where the Hebrew words are the same there seems a gain in representing them in such a recital as the present by the same translation. On 'in the house of the Lord,' cf. above on verse 45.

among the treasures] R.V. '**in the treasuries**.' The word is used rather of the place than of the things kept in it. Thus Joel i. 17, it is rendered 'garners,' and in 1 Chron. xxvii. 25 'storehouses,' and two verses later in the same chapter 'cellars' for wine. It is noteworthy that in Kings nothing is said of the treasures amassed by David, while in Chronicles (1 Chron. xxix. 1—8) they are dwelt on at some length.

8 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon *in* Jerusalem, that *they* might bring up the ark of the covenant of the Lord out of the
2 city of David, which *is* Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the
3 month Ethanim, which *is* the seventh month. And all the

Ch. VIII. 1—11. Dedication of the Temple. Bringing up of the ark and the holy vessels. The glory of the Lord fills the house. (2 Chron. v. 2—14.)

1. *Then Solomon assembled the elders of Israel*] The LXX. (*Vat.*) prefaces this chapter with the words 'And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years,' then &c. These words are from the commencement of chap. ix. where they also recur in the LXX., and the precise time 'twenty years' is found mentioned 1 Kings ix. 10; 2 Chron. viii. 1. But that the Temple remained undedicated through all the years that Solomon's house was building is nowhere told us, and is very improbable.

Josephus (*Ant.* VIII. 4. 1) says the king summoned the assembly by a formal document (γράψας).

the chief of the fathers] Better with margin of A.V. and text of R.V. **the princes of the fathers'** houses. The persons meant are those who are called Ex. vi. 14 'heads of their fathers'' houses. In that passage the word for 'houses' is expressed, as it is in many other places (cf. especially Numb. i. 16, 18, 20, &c., ii. 2). But the abbreviated form, as here, came into common use (see Num. xxxvi. 1; Josh. xix. 51, xxi. 1, &c.). The rendering of the full phrase should in these cases be supplied, 'houses' being printed in italics.

that they *might bring up the ark*] Whatever may have been the relative heights of the Temple mount and of Zion, in a religious sense the former would be esteemed the more exalted, and so 'to bring up' and 'to go up' thither would be the natural modes of expression. Cf. Is. xxxviii. 22. Besides they would have to descend first from Zion and then to ascend Moriah. On the religious importance and exaltation of Zion cf. Ps. xlviii. 15 *seqq.*

the city of David which is *Zion*] See above on iii. 1.

2. *at the feast in the month Ethanim which* is *the seventh month*] Josephus tells us that the feast of tabernacles fell at this time, and that that festival and the dedication services were combined into one great feast. We know from Lev. xxiii. 34, that the feast of tabernacles commenced on the fifteenth day of the seventh month and was held for seven days. The month Ethanim, which name only occurs here, is described as the seventh month. The name, which is connected with a word used for running water, is thought to signify 'the rainy month.' Josephus calls it Θισρὶ, which was the month between the new moons elders of Israel came, and the priests took up the ark. And 4 they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring

of October and November. If heavy rains were common at the time it was an unfortunate date for the feast of tabernacles. The 'early rains' spoken of in Scripture were the rains of autumn, and fell at the end of October or beginning of November, but came on very gradually. The 'latter rains' were those of spring, mostly in March. If the feast took place towards the middle of October it would close before the rains began to fall.

Supposing the Temple to have been dedicated as soon as possible after its completion, this festival must have been held in the twelfth year of Solomon's reign. For in vi. 37 we are told that the actual building was finished in the eighth month of the eleventh year. The seventh month, named for the dedication, must have been in the year following.

3. *all the elders*] The other representative persons mentioned in verse 1 are all no doubt to be included in this phrase.

the priests took up the ark] This duty was usually performed by the Levites (cf. Numb. ii. 31), but on very solemn occasions the priests undertook it (see Josh. iii. 6, vi. 6). At this time it was necessary that they should do so, for the ark was to be brought into the most holy place, whither the Levites (Numb. iv. 20) were forbidden to enter. Moreover, the final conveyance of the ark to its special seat was a duty to call for the most sacred of God's ministers. It is worth while to compare with this passage the statement in 2 Chron. v. 4. There it is said 'and the *Levites* took up the ark,' and the narrative then continues, stating that the Levites 'brought up' the ark, i.e. carried it during the transfer, but before its introduction into the Temple, the phrase changes and we read 'the *priests* brought in the ark of the covenant into his place.'

4. *and the tabernacle of the congregation*] Better, as in other places, **the Tent of meeting**. This consecrated tent, which had up to this time stood in Gibeon, was now taken down, and the curtains and poles of which it consisted seem to have been brought to the Temple to be preserved. There was probably room enough for their bestowal in the 'side chambers' which enclosed the Temple on three sides. Others have suggested a chamber above the most holy place. We have nothing to guide us to a conclusion either in history or tradition. A tradition which points to the preservation of the Tent is found 2 Macc. ii. 4.

those did the priests and the Levites bring up] In the parallel passage in 1 Chron. v. 5, the conjunction 'and' is omitted and special attention is called to Deut. xvii. 18, where, and in subsequent places of the same book 'the priests the Levites' are spoken of. It is noteworthy that Josephus speaks only of the Levites, until the ark is to be brought within the most holy place. Then, he says, all the rest withdrew and the priests carried it to its resting-place. He also describes the procession, and how

5 up. And king Solomon, and all the congregation of Israel,
that were assembled unto him, *were* with him before the
ark, sacrificing sheep and oxen, that could not be told nor
6 numbered for multitude. And the priests brought in the
ark of the covenant of the LORD unto his place, into the
oracle of the house, to the most holy *place*, even under the
7 wings of the cherubims. For the cherubims spread forth
their two wings over the place of the ark, and the cherubims
8 covered the ark and the staves thereof above. And they
drew out the staves, that the ends of the staves were seen

the road was drenched with libations and with the blood of many sacrifices, while the abundant burning of incense filled all the air with fragrance so that people at a great distance could note that God was, as men would judge, changing His abode and coming to dwell in the house which had been newly built and dedicated to Him. The LXX. (*Vat.*) omits nearly the whole of verses 2 and 3, and also a portion of ver. 4.

5. were *with him before the ark*] This must refer to the time when the great procession had reached the Temple court. At that spot the ark was set down, and king and people joined in a solemn sacrifice, before the priests bore the ark into the most holy place.

6. *even under the wings of the cherubims*] The outspread wings of the cherubim extended across the whole width of the oracle (vi. 27) and their wings touched one another in the middle of the house. Beneath these wings that touched, the ark was set down. As it was only a cubit and a half high (Exod. xxv. 10), and the figures of the cherubim were 10 cubits high (vi. 23) it is probable that some base or stand was provided, so that the ark might be raised a little from the ground, though this is not stated. Josephus tells us that the joined wings overshadowed the ark, covering it as though it were under a tent or a dome.

7. *covered the ark and the staves thereof above*] The ark appears to have been placed lengthwise, (the length was two cubits and a half,) beneath the wings of the cherubim. Thus the staves also would lie along in the rings and so be overshadowed by the wings.

8. *And they drew out the staves*] The verb either means transitively 'to make long' or intransitively 'to be long,' and the better rendering is 'the staves were long.' We are nowhere told how long the staves were made, but no doubt they were of considerable length that there might be no danger of the bearers touching the sacred coffer. Philippson (*die Israelitische Bibel*) says the old staves were ten cubits long, but that for this occasion, according to some Jewish commentators, new staves and longer ones had been made that more priests might take a share in the carrying. To join on easily to the following clause we must render **the staves were so long.**

that the ends of the staves were seen out in the holy place] Instead of out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day. *There was* 9 nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with

'out in' the Hebrew has **from**, and the sense is that, somehow or other, the heads of the staves were to be seen by persons looking from the holy place towards the oracle. It is noteworthy that in 2 Chron. v. 9 it is said 'the staves were seen *from* the ark.'

and [R.V. better, **but**] *they were not seen without*] That is to say, when any one went towards the porch and stood at the entrance of the holy place, the heads of the staves were no longer visible. The whole description must refer to occasions when the entrance into the holy of holies was open, but why it is inserted it is hard to say, for it appears to explain nothing, and to be of itself somewhat inexplicable. The ark was not seen at all, but one standing near the division between the holy place and the most holy might at such a time see the ends of the staves, though if he were as far away as the length of the holy place, he could not see them. The phrase in 2 Chron. v. 9 would then signify that they were seen *as they projected from* the ark.

and there they are unto this day] To have allowed these words to remain bespeaks a singularly close copyist. They appear also in the parallel passage in 2 Chronicles (v. 9). They were no doubt written first when the Temple was still standing, but could not have been true either for the compiler of the Kings or of Chronicles. They are omitted by the LXX.

9. There was *nothing in the ark save the two tables of stone*] We read in Heb. ix. 4 that in the ark of the covenant 'was the golden pot that had manna, and Aaron's rod that budded' as well as the tables of the covenant, and we may be sure that the writer there speaks according to tradition. The Old Testament narrative (Exod. xvi. 34) says that the pot of manna was laid up 'before the testimony' and the same expression is used (Numb. xvii. 10) concerning Aaron's rod. This does not define whether they were put inside or on the outside of the ark. But it is most probable that during the time when the ark was moved from place to place they were kept inside it, but as soon as it was placed within the Temple they were removed. For the tables of stone were alone intended to be stored in the ark, being 'the testimony (Ex. xxv. 16) which God had given to Israel.' The other things would still be 'before the testimony' if they were placed outside.

when the Lord made a covenant] There is no word for 'covenant' in the Hebrew, but the verb is the technical term used in this sense, meaning literally 'to cut' in allusion to the sacrifices which usually accompanied covenant-making. No doubt by this time the verb alone had come to have the sense of 'making a covenant.' So the italics of the A. V. are rather misleading. The same verb without any noun following is found in this sense 1 Sam. xi. 2; xx. 16, and in other places. The verse is a little expanded but not changed in sense in the LXX.

the children of Israel, when they came out of the land of
10 Egypt. And it came to pass, when the priests were come
out of the holy *place*, that the cloud filled the house of the
11 LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the
house of the LORD.

12 Then spake Solomon, The LORD said that *he* would dwell
13 in the thick darkness. I have surely built thee a house to
14 dwell in, a settled place for thee to abide in for ever. And

Josephus adds here an account of the other furniture of the Temple, with the position which it occupied, and adds, what no doubt he had seen in his own time, that the brazen altar stood before the shrine, straight opposite the outer door, so that when that was thrown open the altar was visible, and the priestly acts and the completion of the sacrifice could all be seen. This is, in a way, a comment on verse 8. The people outside could see through all the length of the holy place, but only one coming near to the partition, could, when the door into the most holy was open, notice the extended heads of the staves.

10. *the cloud filled the house of the Lord*] *The* cloud was the veil which hid the glory of the Lord. The article denotes that it was something well known and perhaps permanent. Cf. Exod. xl. 34, 35 where it is said 'the cloud covered the tent of meeting and the glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of meeting because the cloud abode thereon.' This was the token that God had taken up His abode there, and thus a standing lesson was before the eyes of the people concerning the fact of the Incarnation. Josephus says of this cloud that 'it produced in the minds of all the notion and thought that God had come down into the Temple, and was gladly tabernacling therein.' It was indeed the Shechinah, the dwellingplace of God.

11. *could not stand to minister*] i.e. At the altar of incense which stood within the holy place. God's presence was diffused through every part of the edifice, thus claiming the whole as set apart to Him.

12—21. SOLOMON'S OPENING BLESSING. (2 Chron. vi. 1—11.)

12. *The Lord said that* he *would dwell in the thick darkness*] Better, as in 2 Chron. vi. 1, 'The Lord **hath** said, &c.' The king's words are called forth by what he sees: the house enveloped in a thick cloud such that none could remain within nor enter. The allusion is to Lev. xvi. 2, where God says 'I will appear in the cloud upon the mercy seat.' Cf. Ps. xcvii. 2, 'Clouds and darkness are round about Him.' So too God speaks of coming to Moses 'in a thick cloud,' Exod. xix. 9; xx. 21.

13. *I have surely built thee a house to dwell in*] R. V. '**a house of habitation**,' which is more literal, but not a more elegant rendering. The king sees that God has deigned to accept the house that has been

the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)
and he said, Blessed *be* the LORD God of Israel, which spake 15
with his mouth unto David my father, and hath with his
hand fulfilled *it*, saying, Since the day that I brought forth 16
my people Israel out of Egypt, I chose no city out of all
the tribes of Israel to build a house, that my name might
be therein; but I chose David to be over my people Israel.

built, and his desire that God may always dwell there fashions the language which he uses. It is to be noted that in this dedication the priests play but a secondary part. Zadok is not once named. Solomon presides, speaks, prays. The LXX. (*Vat.*) omits these two verses altogether, but gives a modification and enlargement of them at verse 53 below. See note there. Josephus describes the opening of Solomon's address to God as 'words which the king considered fit to be addressed to the divine Being, and which it was right for him to speak.'

14. *And the king turned his face about*] He had spoken at first looking towards the Temple, and beholding the cloud which told that God was there.

and blessed all the congregation] The words which follow (15—21) are not words of benediction on the people, but thanksgiving to God. We must suppose the language of blessing to have been like the blessing which follows later on in the chapter (57—61) where the king does ask for guidance and help for Israel.

15. *the Lord God of Israel*] R.V. 'The Lord, **the** God of Israel.' This change, which should be constantly made, will not be further noticed. See chap. i. 30.

which spake with his mouth unto David my father] The allusion is to the words of 2 Sam. vii. 5—7, where God by the prophet Nathan forbids David to build Him a house. The prophet is regarded so entirely as the mouthpiece of Jehovah, that Solomon can use words like these both here, and in ver. 24, 'Thou spakest also with thy mouth.'

16. *that my name might be therein*] The expression in the Pentateuch is constant about the place which is dedicated to the worship of God: 'God records His name there' (Exod. xx. 24); 'God chooses it to put His name there' (Deut. xii. 5); 'God chooses it to cause His name to dwell there' (Deut. xii. 11). In Exodus xx. 24 the phrase is 'in all places,' because by that code it was contemplated that the place set apart for worship would be changed from time to time, and before the one permanent place was fixed upon, there would be many places where God was worshipped. Deuteronomy represents the ideal to be aimed at when the people were established in Canaan.

but I chose David] This is expanded in 2 Chron. vi. 6 so as to include both the place and the person. 'But I have chosen Jerusalem that my name might be there; and have chosen David to be over my people Israel.' The LXX. also has the same clause. The language

17 And it was in the heart of David my father to build a house
18 for the name of the LORD God of Israel. And the LORD
said unto David my father, Whereas it was in thine heart to
build a house unto my name, thou didst well that it was in
19 thine heart. Nevertheless thou shalt not build the house;
but thy son that shall come forth out of thy loins, he shall
20 build the house unto my name. And the LORD hath performed
his word that he spake, and I am risen up in the
room of David my father, and sit on the throne of Israel, as
the LORD promised, and have built a house for the name of
21 the LORD God of Israel. And I have set there a place for
the ark, wherein *is* the covenant of the LORD, which he
made with our fathers, when he brought them out of the
land of Egypt.

22 And Solomon stood before the altar of the LORD in the

of this verse in Kings seems almost to imply some opposition (or difference in the way of choice) between the material structure and the person.

17. *And it was in the heart*, &c. The conjunction is better rendered in 2 Chron. vi. 7, 'Now it was in the heart.' The two should be alike.

19. *thou shalt not build the house*] It was not necessary for Solomon to add the reasons given in 1 Chron. xxii. 8, 'Thou hast shed blood abundantly and hast made great wars.'

21. *the ark, wherein* is *the covenant of the Lord*] It has just been said (ver. 9) that only the two tables of stone were in the ark. They must then be meant by 'the covenant of the Lord,' and this is borne out by such passages as Deut. iv. 23, xxix. 25, where the covenant alluded to forms a part of the ten commandments. But 'the book of the covenant' (Exod. xxiv. 7) appears to have included all the laws contained in Exod. xx.—xxiii.

22—53. SOLOMON'S PRAYER. (2 Chron. vi. 12—42.)

22. *And Solomon stood before the altar of the Lord*] This was the altar of burnt offerings which stood in the Temple court. In 2 Chron. vi. 13 we have an explanation which is omitted here, "For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court, and upon it he stood and kneeled down before all the congregation of Israel." (See note on verse 54.)

Josephus gives as the opening of this prayer a passage utterly foreign to the character of Solomon's words. "It is not possible for men by what they do to give God thanks for the benefits they have received. For the divinity is in need of nothing and is above all such requital. But with that wherein we are made by Thee, O Lord, superior to other living creatures, with that we are bound to bless Thy majesty and to

presence of all the congregation of Israel, and spread forth
his hands *toward* heaven: and he said, 23

LORD God of Israel, *there is* no God like thee, in heaven
above, or on earth beneath, who keepest covenant and
mercy with thy servants that walk before thee with all their
heart: who hast kept with thy servant David my father that 24
thou promisedst him: thou spakest also with thy mouth,
and hast fulfilled *it* with thine hand, as *it is* this day. There- 25
fore now, LORD God of Israel, keep with thy servant David
my father that thou promisedst him, saying, There shall not
fail thee a man in my sight to sit on the throne of Israel;
so that thy children take heed to their way, that they walk
before me as thou hast walked before me. And now, O 26
God of Israel, let thy word, I pray thee, be verified, which
thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? behold, the 27
heaven and heaven of heavens cannot contain thee; how

give thanks for what Thou hast wrought for my house, and for the people of the Hebrews. For with what is it more fitting that we should supplicate Thee, whether Thou be angry or continuest gracious, than with the voice which we derive from the air and know to be sent back through the same medium?"

23. *who keepest covenant and mercy*] The phrase is found in Deut. vii. 9, 12. In God's intent, the covenant and the mercy were the same thing. It was transgression on man's part which called forth any other character in the covenant.

with thy servants] The LXX. has the singular, thus restricting the allusion in verses 23—26 entirely to David and his family. The Hebrew by the plural represents the spirit of the phrase in Deuteronomy, and the supplication becomes an appeal to God that He will remember towards David's race the promise which at first was made to all Israel. See Chap. ii. 4 and 2 Sam. vii. 12, &c.

25. *so that thy children take heed*] In modern English 'so that' = 'if only,' 'provided that,' is not common, but was so when the A.V. was made. Cf. Shakespeare, *All's Well*, ii. 4. 20, "*So that* you had her wrinkles, and I her money, I would she did as you say." See also *Richard II.* iii. 4. 102. The R.V. has the modern '**if only**' and the LXX. represents the sense by πλὴν ἐάν.

27. *will God in very deed dwell on the earth?*] The LXX. adds 'with men.'

the heaven and heaven of heavens] The expression is found in Deut. x. 14; Ps. lxvii. 36, cxiii. 16, and is used to express the widest compass of heaven.

this house which I have builded] The LXX. adds 'for Thy name.'

28 much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the
29 prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that *thou* mayest hearken unto the prayer
30 which thy servant shall make towards this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come
32 before thine altar in this house: then hear thou *in* heaven, and do, and judge thy servants, condemning the wicked,

28. *Yet have thou respect*] Literally the Hebrew is "Yet thou wilt have respect." The tense is chosen to intimate the assurance in the mind of the king that the prayers made will be answered.

29. even *toward the place of which thou hast said, My name shall be there*] These words refer back to verse 16, and appear to imply all that is contained in the expansion there alluded to from 2 Chron. vi. 6 that God had chosen Jerusalem as the place for His temple. 'My name' indicates God's revelation of Himself with all His attributes.

towards this place] For the king was not in the Temple but looking towards it, as would be the case with all future worshippers except the priests who were allowed to enter into the building. Hence it came to pass that in foreign lands the Israelite turned his face in the direction of Jerusalem. Cf. Dan. vi. 10; Jonah ii. 4; Ps. v. 7.

31. *If any man trespass*] Here Solomon enters on a series of specific petitions, the first of which is concerning any case of trespass, in which he implores that God would uphold the sanctity of an oath. The sense of 'trespass' in this verse must be = 'be supposed to have trespassed.' The person presumed to have offended is to be challenged to take an oath, and to God is left the punishment of the guilty and the acquittal of the innocent. Cf. Exod. xxii. 7—11.

and the oath come] It is better to take both words as verbs and supply a copulative. Render "**and he come and swear.**"

32. *then hear thou* in *heaven*] As the truth in such a case as is supposed can be known to God alone, He is prayed to act the part assigned to judges in the Law (cf. Deut. xxv. 1) and to make known in His own way which persons take the oath justly, and which unjustly. The close imitation of the language of Deuteronomy deserves to be noticed.

to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, 33
because they have sinned against thee, and shall turn again
to thee, and confess thy name, and pray, and make supplica-
tion unto thee in this house: then hear thou *in* heaven, and 34
forgive the sin of thy people Israel, and bring them again
unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because 35
they have sinned against thee; if they pray towards this
place, and confess thy name, and turn from their sin, when
thou afflictest them: then hear thou *in* heaven, and forgive 36
the sin of thy servants, and of thy people Israel, that thou
teach them the good way wherein they should walk, and
give rain upon thy land, which thou hast given to thy people
for an inheritance.

If there be in the land famine, if there be pestilence, 37

33. *When thy people Israel be smitten down before the enemy*] Such an event is contemplated in the language of Leviticus (xxvi. 17) and Deuteronomy (xxviii. 25) as well as the restoration and delivery of the people on their repentance (see Lev. xxvi. 40—42).

because they have sinned against thee] From what follows it seems as if idolatry, to which the people were so prone, were noted as the special sin. They have turned away from God, and so are to turn to Him again. The penalty constantly threatened for serving strange gods was that they should be made to serve strangers in a land which was not theirs. Cf. Deut. xxviii. 47 seqq.

35. *When heaven is shut up*] The king next intreats against a plague of drought. This also had been proclaimed in the Pentateuch as one of God's methods of discipline and punishment. So Deut. xi. 17 the people are warned to beware of sin lest the Lord shut up the heaven that there be no rain; and in Deuteronomy (xxviii. 23) and Leviticus (xxvi. 19) the striking phrase is used 'I will make your heaven as iron, and your earth as brass.'

36. *forgive the sin of thy servants and of thy people Israel*] Probably Solomon means by 'servants' the kings who should hereafter reign over Israel. The LXX. evidently thought this, for there we only have 'thy servant' meaning the king at the time being.

that thou teach them] The rendering should rather be '**when** thou teachest them,' as at the close of the previous verse. The forgiveness is to come, when the lesson of chastisement has been given and learnt.

37. *If there be in the land famine*] In this verse the king gathers together various judgements which God had threatened on His people if they sinned. For famine cf. Lev. xxvi. 20; Deut. xi. 17: for blasting and mildew, Deut. xxviii. 22; for locust, Deut. xxviii. 38. The parti-

blasting, mildew, locust, *or* if there be caterpillar; if their
enemy besiege them in the land of their cities; whatsoever
38 plague, whatsoever sickness *there be;* what prayer and supplication soever be *made* by any man, *or* by all thy people
Israel, which shall know every man the plague of his own
39 heart, and spread forth his hands towards this house: then
hear thou *in* heaven thy dwelling place, and forgive, and
do, and give to every man according to his ways, whose
heart thou knowest; (for thou, *even* thou only, knowest the
40 hearts of all the children of men;) that they may fear thee
all the days that they live in the land which thou gavest
unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people

cular insect rendered 'caterpillar' in this verse is not mentioned in the Pentateuch, but we know from Joel ii. 25, that some other kind, or stage of development, of locust is meant by it. In Deut. xxviii. 42 we have mention of an insect, also rendered 'locust,' which has a different name in the original from that spoken of in verse 38 of the same chapter. The siege by an enemy is threatened in Deut. xxviii. 52.

in the land of their cities] The Hebrew word translated 'cities' usually signifies 'gates,' and it is so rendered Deut. xxviii. 52 'He shall besiege thee in all thy gates.' But in 'gates' the 'cities,' which alone possessed them, are implied. The LXX. and other versions have 'in one of their cities.' The Vulg. has 'gates.'

38. *which shall know every man the plague of his own heart*] i.e. The special infliction which is sent to him for his own correction, and for the relief of which he only can fitly pray.

39. *whose heart thou knowest*] This is the other aspect. God will know whether the discipline have wrought its effect, whether the heart have been plagued in such wise as to bring about repentance.

40. *that they may fear thee*] i.e. Being instructed and warned by God's judgements may cease to offend and in consequence need no more correction. Cf. Ps. cxxx. 4. 'There is forgiveness with thee, that thou mayest be feared.'

41. *Moreover concerning a stranger*] Consideration for the stranger was a marked feature of the Jewish legislation. Cf. Exod. xxii. 21, xxiii. 9, 12, &c. So he is not to be excluded from spiritual privileges. Josephus makes Solomon enlarge on this characteristic thus: "And I do not ask from Thee this help for the Hebrews alone when they offend; but even if any come from the ends of the earth, or from any land whatever and wish in this place to make petition unto Thee, hearken and grant their request. For thus it will be known to all men that Thou hast wished this house to be built for Thee by us, and that we are not unnatural nor hostile to strangers, but gladly desire that Thy help and the advantage of Thy blessings should be shared by all." The last sentence tells of the opinion, which in the days of Josephus

Israel, but cometh out of a far country for thy name's sake;
(for they shall hear of thy great name, and of thy strong 42
hand, and of thy stretched out arm;) when he shall come
and pray towards this house; hear thou *in* heaven thy 43
dwelling place, and do according to all that the stranger
calleth to thee for: that all people of the earth may know
thy name, to fear thee, as *do* thy people Israel; and that
they may know that this house, which I have builded, is
called by thy name.

If thy people go out to battle against their enemy, 44
whithersoever thou shalt send them, and shall pray unto
the LORD toward the city which thou hast chosen, and
toward the house that I have built for thy name: then hear 45
thou *in* heaven their prayer and their supplication, and
maintain their cause. If they sin against thee, (for *there is* 46

prevailed among the heathen, that the Jews were haters of the rest of mankind. For this sentiment cf. Juvenal XIV. 103, 104. Tac. *Hist.* V. 5.

for thy name's sake] i.e. Having heard of Thy wondrous works performed for Israel.

42. *of thy strong hand, and of thy stretched out arm*] A constant phrase in Deuteronomy to express God's power, see Deut. iii. 24, iv. 34, v. 15, &c. The greater part of verse 41 and the whole of 42 are omitted in the LXX. (*Vat.*).

when he shall come and pray towards this house] For the earlier provision whereby the stranger might be admitted to share in the worship of Israel, see Numb. xv. 14. The rule was "as ye do, so shall he do."

43. *that this house...is called by thy name*] The literal rendering of the Hebrew 'that thy name is called upon this house,' though not so good English, brings out more of the true notion of the words *viz.*, that God has taken up His abode there, and that there men may approach very near unto Him.

44. *If thy people go out to battle*] The case here is of a war undertaken by God's direction, and therefore in a righteous cause. Under such circumstances the people may trust in Him for support.

shall pray unto the Lord toward the city] Not only the Jews but other people were wont to turn their faces toward some sacred spot when praying in a distant land, as Daniel did in Babylon (Dan. vi. 10). Thus the Mohammedans turn towards Mecca, and the early Christians inherited from the Jews the custom of turning to the east when they prayed. Cf. Tert. *Apol.* 16.

46. *If they sin against thee*] With the language of these verses concerning the delivery of Israel into the hand of their enemies for their sins, the chapters of Leviticus (xxvi.) and Deuteronomy (xxviii.)

no man that sinneth not,) and thou be angry with them,
and deliver them to the enemy, so that they carry them
47 away captives unto the land of the enemy, far or near; *yet*
if they shall bethink themselves in the land whither they
were carried captives, and repent, and make supplication
unto thee in the land of them *that* carried them captives,
saying, We have sinned, and have done perversely, we have
48 committed wickedness; and *so* return unto thee with all
their heart, and with all their soul, in the land of their
enemies, which led them away captive, and pray unto thee
toward their land, which thou gavest unto their fathers, the
city which thou hast chosen, and the house which I have
49 built for thy name: then hear thou their prayer and their
supplication *in* heaven thy dwelling place, and maintain
50 their cause, and forgive thy people that have sinned against
thee, and all their transgressions wherein they have transgressed
against thee, and give them compassion before them
who carried them captive, that they may have compassion
51 on them: for they *be* thy people, and thine inheritance,
which thou broughtest forth out of Egypt, from the midst
52 of the furnace of iron: that thine eyes may be open unto
the supplication of thy servant, and unto the supplication of
thy people Israel, to hearken unto them in all that they call

already frequently quoted should be compared. Though the verbal resemblance is less than in some other parts of this prayer, the idea and spirit of the language is exactly the same.

49. *and maintain their cause*] The words are the same as in verse 45, but the idea is a little different. There the 'cause' was a righteous war undertaken at God's direction; here the phrase implies that God shall do His people right by delivering them from their oppressors. For though God may use the heathen as His instruments He does not always approve of the conduct they exhibit. On this cf. Isaiah x. 5—16. The literal meaning of the Hebrew is 'do them right' or 'work out their right.'

50. *give them compassion*] So God stirred up the heart of Cyrus to permit Israel to return from Babylon (Ezra i. 1).

51. *from the midst of the furnace of iron*] The bondage of Egypt is so called, Deut. iv. 20. The idea is of the intense heat needed to melt iron in a furnace, and that with this the suffering of Israel might be compared. Cf. Is. xlviii. 10; Jer. xi. 14.

52. *in all that they call for unto thee*] The Hebrew is literally 'In all their crying unto thee,' which R. V. represents more nearly by **whensoever they cry unto thee.**

for unto thee. For thou didst separate them from among 53
all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

And it was *so*, *that* when Solomon had made an end of 54
praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on

53. *As thou spakest by the hand of Moses*] The reference is to Exod. xix. 5, 6, where God promises that Israel shall be to Him 'a peculiar treasure.' 'By the hand of' is a not uncommon Hebrew phrase for 'by' (see below verse 56), and it is so represented in A. V. Thus Is. xx. 2, 'the Lord spake by Isaiah,' the original has 'by the hand of.' So in Malachi i. 1 'by Malachi' is 'by the hand of Malachi.' At this point there occurs in 2 Chron. (vi. 40—42) a large addition thus: 'Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.' These words may have belonged to the original document and be the groundwork of Ps. cxxxii., or the Chronicler may have given a free variation and borrowed from the Psalm.

In the LXX. there is also an addition of a different kind after verse 53. It purports to be something which was written ἐν βιβλίῳ τῆς ᾠδῆς, 'in the book of song' and is made up of allusions to verses 12 and 13 of this chapter, and, as it stands, is not very intelligible. The translation would be 'The sun he made known in heaven, the Lord hath said that he will dwell in darkness. Build my house, a comely house for thyself to dwell in. Behold, is it not written in the book of song?' Prof. Robertson Smith has discussed this passage in the notes (pp. 403, 404) to his 'Old Testament in the Jewish Church,' and by certain, not very startling corrections, he gives a restored version thus:

> Jehovah created the sun in the heavens,
> But he hath determined to dwell in darkness.
> Build my house, an house of habitation for me,
> A place to dwell in eternally.
> Behold is it not written in the book of Jashar?

54—61. SOLOMON'S CLOSING BENEDICTION. (Not in Chronicles.)

54. *he arose from before the altar*] In verse 22 we are only told that Solomon stood before the altar. It appears from this verse that the addition in 2 Chron. vi. 13, where we read that he first stood and then kneeled down before the people, gives the correct idea of what took place. Josephus tells us that at the close of the prayer the king cast himself upon the ground and continued worshipping a long time, after which he arose and offered sacrifices.

55 his knees with his hands spread *up to* heaven. And he
stood, and blessed all the congregation of Israel *with* a loud
56 voice, saying, Blessed *be* the LORD, that hath given rest
unto his people Israel, according to all that he promised:
there hath not failed one word of all his good promise,
57 which he promised by the hand of Moses his servant. The
LORD our God be with us, as he was with our fathers: let
58 him not leave us, nor forsake us: that *he* may incline our
hearts unto him, to walk in all his ways, and to keep his
commandments, and his statutes, and his judgements, which
59 he commanded our fathers. And let these my words,
wherewith I have made supplication before the LORD, be
nigh unto the LORD our God day and night, that *he* maintain
the cause of his servant, and the cause of his people Israel
60 at all times, as the matter shall require: that all the people
of the earth may know that the LORD *is* God, *and that there*
61 *is* none else. Let your heart therefore be perfect with the
LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

56. *that hath given rest unto his people*] For Solomon's reign was to be specially a time of peace (cf. 1 Kings ii. 33), and it was only in a time of profound tranquillity that the great works of the Temple and the king's house could have been carried out. This no doubt was the idea of the LXX., who make this verse commence 'Blessed be the Lord *to-day*.'

58. *that* he *may incline our hearts unto him*] Which will not happen if He leave or forsake His people.

59. *be nigh unto the Lord our God day and night*] That He may have them always in remembrance.

as the matter shall require] The Hebrew is 'the thing of a day in its day' and the R.V. gives 'as **every day** shall require,' which brings it a little closer to the original, but with no different sense from A.V.

60. *that all the people of the earth may know*] This was always the view of the pious Israelite that God's glory might be known among all nations. Cf. Josh. iv. 24; 1 Sam. xvii. 46. There is nothing in 2 Chronicles of the verses 54—61, but preceding the account of the sacrifices we are told (2 Chron. vii. 1—3) that fire came down from heaven (which Josephus also speaks of at this point of the narrative) and consumed the burnt-offering and the sacrifice, that the glory of God filled the house so that the priests could not enter, and that at the sight thereof all the people worshipped and praised the Lord. After this the narrative continues in parallelism with 1 Kings.

61. *perfect*] i.e. 'Entirely surrendered' (*shâlăm*). So in Arabic *islam*=religion as entire submission; *moslem*, the religious man as entirely devoted.

And the king, and all Israel with him, offered sacrifice 62
before the LORD. And Solomon offered a sacrifice of peace 63
offerings, which he offered unto the LORD, two and twenty
thousand oxen, and an hundred and twenty thousand sheep.
So the king and all the children of Israel dedicated the
house of the LORD. The same day did the king hallow the 64
middle of the court that *was* before the house of the LORD:
for there he offered burnt offerings, and meat offerings, and
the fat of the peace offerings: because the brasen altar that
was before the LORD *was* too little to receive the burnt
offerings, and meat offerings, and the fat of the peace offer-

62—66. THE GREAT SACRIFICE AND FESTIVAL. (2 Chron. vii. 4—11.)

63. *And Solomon offered a sacrifice of peace offerings*] It is ordered in the Law (Lev. vii. 15) that the greatest part of such peace offerings shall be eaten at the time of the offering. The fat and certain internal portions of the victim are to be consumed in the fire on the altar, but all else is to go for food. This explains in part the enormous number of animals mentioned in this verse. Not only among the Jews, but among all ancient nations, sacrifices were feasts, sometimes on a very large scale. Homer supplies abundant instances. The dedication of the Temple was an event for which all who could come were sure to assemble, and for the support of such an enormous crowd for fourteen days (cf. 2 Chron. vii. 8, 9) the supply here mentioned need not be thought excessive. Great multitudes can assemble in Eastern climates, where the shelter of a roof at night is not a necessity, with less preparation, except for actual food, than is required in western lands. Josephus says "all the Hebrews feasted with their wives and children, moreover also the king celebrated the feast which is called the feast of Tabernacles grandly and magnificently before the Temple, feasting together with all the people."

two and twenty thousand oxen] Contrary to his custom Josephus gives here a smaller number than that in the Hebrew text. He says twelve thousand oxen, but keeps the same number, one hundred and twenty thousand, for the sheep. Though it be said that the king offered this large sacrifice, we need not suppose that any great part of the offering was performed by him personally or in his presence. The next verse shows that provision was made for offering sacrifices in other places than on the brazen altar, viz. on temporary altars set up for the occasion.

64. *meat offerings*] These consisted (see Lev. ii. 4—7) of fine flour with oil and incense. In modern English the sense of 'meat' has become so restricted to flesh, that the R.V., to give a nearer idea of the true nature of the offering, has changed the word to **meal-offering**, though this does not quite adequately convey the meaning. In 2 Chron. vii. 6 we read that the Levites accompanied these sacrifices with music, on instruments which David had made for religious services, and the priests blew the trumpets before them.

65 ings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our
66 God, seven days and seven days, *even* fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

9 And it came to pass, when Solomon had finished the

65. *Solomon held a feast*] Better 'the feast.' The special feast of Tabernacles (cf. verse 2), a very fitting occasion for the great multitude to make themselves an encampment in the open country around.

The part played by Solomon in all this dedication ceremony shews us that the ordinances of the Pentateuch had not yet come into observance. Israel had not advanced beyond the traditional religion contained in the 'book of the covenant'. But the failure of the nation herein cannot of itself be held to establish the non-existence of the Levitical law.

from the entering in of Hamath unto the river of Egypt] Within these limits the whole land of Palestine was embraced. Hamath on the north was situated in the valley of the Orontes, and for a long time was the chief city of the northern part of Syria. On the south the river of Egypt (*nahal Mizraim*) is identified for us in the LXX. (Is. xxvii. 12) by being translated ὁ ποταμὸς ἕως Ῥινοκορούρων. Rhinocoroura (i.e. Rhinocolura) is the modern *El Arish*, and so the *nahal Mizraim* was probably *Wady el Arïsh*, a desert stream on the border of Egypt.

before the Lord our God] The last two words have the appearance of an editorial addition. They would hardly appear in the original narrative.

seven days and seven days] As explained in 2 Chron. vii. 9 the dedication of the altar lasted seven days, and the feast (of Tabernacles proper) other seven days. This double observance accounts for the form of words here used.

66. *On the eighth day*] i.e. Of the feast of Tabernacles, which had been preceded on this occasion by the feast of Dedication. Therefore this was the fifteenth day of the whole ceremony. It is defined in 2 Chron. vii. 10 as 'the three and twentieth day of the seventh month.'

and they blessed the king] Josephus explains thus: 'they went away thanking the king for his forethought about them, and for the conduct which he had exhibited towards them, and praying God to give them Solomon as their king for a long time to come.'

and went unto their tents] The expression is a survival from those times when the home was a tent. Cf. 2 Sam. xviii. 17, xix. 8.

CH. IX. 1—9. GOD'S SECOND APPEARANCE UNTO SOLOMON. (2 Chron. vii. 11—22.)

1. *when Solomon had finished*] We read (1 Kings vi. 38) that Solomon was seven years in building the Temple, and in vii. 1 that he

building of the house of the Lord, and the king's house,
and all Solomon's desire which he was pleased to do, that 2
the Lord appeared to Solomon the second time, as he had
appeared unto him at Gibeon. And the Lord said unto 3
him, I have heard thy prayer and thy supplication, that
thou hast made before me: I have hallowed this house,
which thou hast built, to put my name there for ever; and
mine eyes and mine heart shall be there perpetually. And 4

was thirteen years building his own house. We find also below (in verse 10) that these periods were not reckoned concurrently, but that the whole period was twenty years. Hence arises a difficulty with regard to this second appearance of God to the king. From the words of God's message "I have heard thy prayer &c." (verse 3) it is plain that this second vision was an answer to the dedication prayer. Was then the dedication of the Temple, though the structure was completed in seven years, delayed until all the rest of Solomon's works were ended? Or was the answer of God delayed through the thirteen years that elapsed between the finishing of the Temple and the finishing of the king's house? We can hardly accept the latter supposition as possible. It appears far more likely that the dedication was delayed. And this may have been necessary because of the amount of time which Hiram would need for casting the metal-work, the greater part of which was for things that were unconnected with the actual Temple-building. This work from its nature could be undertaken only by persons specially skilled, of whom the number would be limited, and in consequence of this the work might be spread over a long time.

all Solomon's desire] The noun implies something by which special store was set, a special fancy. It seems to indicate that the king had gone to much nicety in his building schemes. The LXX. gives πραγματεία, perhaps in the sense of 'careful carrying out of any plan'. In 2 Chron. vii. 11, it is said 'he prosperously effected all that came into his heart to make.'

2. *the Lord appeared to Solomon the second time*] In 2 Chron. we are told that this was 'by night,' therefore in a vision. Josephus says 'a vision appearing to the king in his sleep shewed him that God had hearkened to his prayer.'

at Gibeon] Cf. on iii. 5 above.

3. *I have heard thy prayer*] This could not have been the form of God's message, if thirteen years had passed away since the dedication. God's way is rather that spoken of by Isaiah lxv. 24 'While they are yet speaking I will hear.' The LXX. adds after the first clause of this verse 'I have done for thee according to all thy prayer.'

to put my name there for ever] The place which God had chosen was now made known; and God's purposes change not.

mine eyes and mine heart shall be there] As in the former vision at Gibeon, God had given more than Solomon asked, so it is here. The

if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes
5 and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the
6 throne of Israel. *But* if you shall at all turn from following me, you or your children, and will not keep my commandments *and* my statutes which I have set before you, but go
7 and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and *this* house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword

prayer was that God's eyes might be open toward the house, the promise is that His heart shall be there perpetually.

This verse is largely expanded in 2 Chron. vii. 12 seqq. thus: 'I have heard thy prayer and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open and mine ears attent unto the prayer that is made in this place. For now I have chosen and sanctified this house that my name may be there for ever.' This addition appears to be the work of a later writer who wished to express by it, that God's answer was as large as the king's prayer.

4. *I have commanded thee*] The LXX. reads 'I commanded him,' making the clause refer to David.

6. But *if you shall at all turn from following me*] The insertion of 'at all' here is an attempt to give some force to the Hebrew construction. It is a peculiarity of that language to use the infinitive of a verb followed by a finite tense to give emphasis to an expression. But undoubtedly 'at all' weakens the sense here. God's warning is against *utter apostasy*, going and serving other gods. Hence there is more force in R.V. **If ye shall turn away from following me.**

and *my statutes*] There is no conjunction between the two nouns here, but there is in the parallel place in 2 Chronicles and in the versions it is represented. So small a letter as ו could easily drop out.

which I have set before you] The LXX. has 'which Moses gave before you.'

7. *then will I cut off*] We have once more a passage very parallel to Deut. iv. 26, xxviii. 37, 45, 63, where 'an astonishment, a proverb and a by-word' occurs, as here.

this *house...will I cast out of my sight*] It is not here declared what shall be the consequence of God's disregard but the idea of destruction

among all people: and *at* this house, *which* is high, every 8
one that passeth by it shall be astonished, and shall hiss;
and they shall say, Why hath the LORD done thus unto this
land, and to this house? And they shall answer, Because 9
they forsook the LORD their God, who brought forth their
fathers out of the land of Egypt, and have taken hold upon
other gods, and have worshipped them, and served them:
therefore hath the LORD brought upon them all this evil.

And it came to pass at the end of twenty years, when 10
Solomon had built the two houses, the house of the LORD,
and the king's house, (*now* Hiram the king of Tyre had 11
furnished Solomon with cedar trees and fir trees, and with
gold, according to all his desire,) *that* then king Solomon
gave Hiram twenty cities in the land of Galilee. And 12

must have been present to him who heard of God's face being turned away. It is just the opposite of what the king had prayed for, that God's eyes should be always open towards the Temple.

8. *And* at *this house* which *is high*] The connexion of these words is very difficult. The Hebrew text, standing alone, must be rendered 'And this house shall be high.' But in 2 Chron. the relative is expressed, and there can be little doubt that the text here is somehow faulty. The passage in 2 Chron. (vii. 21) reads 'And this house which is high shall be an astonishment.' To come as near to this sense as possible, while introducing no relative, R.V. gives '**And though this house be high.**' Yet that rendering is somewhat doubtful. The text of the LXX. shows that they had our Hebrew before them: *καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος κ.τ.λ.*

9. *out of the land of Egypt*] The LXX. adds 'out of the house of bondage.'

The two verses 8, 9 are remarkably parallel to the language of Deuteronomy xxix. 21—26.

10—14. SOLOMON'S GIFT TO HIRAM KING OF TYRE. (Not in Chronicles.)

10. *at the end of twenty years*] See vi. 38 and vii. 1.

11. now *Hiram the king...had furnished*, &c.] We read of the supply of timber in v. 10, but the gold mentioned here does not appear in the earlier narrative. From verse 14 below we learn that the amount was 'six score talents.' Taking the value of a talent of gold at £6000 this sum would be worth £720,000. Josephus (*Ant.* VIII. 5, 3) says Hiram had contributed much gold and still more silver.

Solomon gave Hiram twenty cities in the land of Galilee] These would most likely be in the extreme northern border of Galilee and so not remote from Hiram's frontier. But they would be inland cities and no doubt, to a maritime people like the Tyrians, some territory along the seaboard would have been more acceptable. Josephus specially notes

Hiram came out from Tyre to see the cities which Solomon
13 had given him; and they pleased him not. And he said,
What cities *are* these which thou hast given me, my brother?
14 And he called them the land of Cabul unto this day. And
Hiram sent to the king sixscore talents of gold.
15 And this *is* the reason of the levy which king Solomon
raised; for to build the house of the LORD, and his own

that the cities were not far from Tyre. The region in which they were situate was that called (Is. viii. 23) 'Galilee of the nations' to indicate that the inhabitants were yet in heathendom. This might be a reason why Solomon chose them for his present to the Tyrian king.

12. *came out from Tyre*] The LXX. adds 'and went into Galilee.'

13. *What cities* are *these which thou hast given me?*] No doubt spoken with a tone of reproach and disappointment. The language of Josephus is 'he said to Solomon that he did not want the cities.' They are just alluded to in Chronicles (2 Chron. viii. 2) as 'the cities which Huram restored to Solomon.'

my brother] This form of address between persons of royal rank has been always common. Cf. 1 Kings xx. 32, 33; 1 Macc. x. 18, xi. 30; 2 Macc. xi. 22. It need not necessarily imply friendly feeling.

And he called them] Or the Hebrew may mean 'and one called them' which was a common form to signify 'they were called.' We need not therefore of necessity impute the contemptuous name to Hiram. Josephus gives προσηγορεύθησαν.

the land of Cabul] This appellation was given to indicate, what is stated in the text, that they were unsatisfactory. But it is not easy to know whence the name comes. There is a town so called in Joshua (xix. 27) which was situated in the tribe of Asher. This tribe was in North Galilee but there would be no significance in the name, if it were already that of one of the twenty cities given to Hiram. The LXX. appears to have taken כבול (*Cabul*) to be the same as גבול (*gebul*) for they render the name Ὅριον, a boundary. Josephus transliterates by Χαβαλών, and adds that this word in Phœnician means 'not pleasing,' an interpretation, as it seems, which he evolved from the context. Some of the Hebrew commentators have connected the name with a verb which in Aramaic signifies 'to bind,' and have explained that the district was sandy or muddy, and that the feet were always deep sunk in the mire. A later derivation has taken the word to mean 'worth nothing,' as if from כ=*as*, and בול=בל=*nothing*. There are many other attempts at explanation but none that can be pronounced satisfactory.

15—25. OF THE LEVY WHICH KING SOLOMON RAISED.
(2 Chron. viii. 4—11.)

15. *the reason of the levy*] On the nature and amount of this compulsory service see notes on chap. v. 13 seqq. The present passage explains the whole purpose for which it was enforced.

house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. *For* Pharaoh king of Egypt had 16 gone up, and taken Gezer, and burnt it with fire, and slain

and Millo] This word is always found in the original with the definite article 'the Millo' (2 Sam. v. 9; 1 Kings xi. 27; 2 Chron. xi. 8, xxxii. 5). Wherever it occurs it is in connexion with the walls or fortifications of Jerusalem. In 2 Chron. xxxii. 5 it is stated to be in the city of David. Now the most common rendering of the word in the LXX. is ἡ ἄκρα = 'the citadel,' a word which is constantly used in the Books of the Maccabees for the fortress on Mount Zion. It seems probable therefore that 'the Millo' was some specially important, and hence strongly fortified, portion of the oldest walls where they approached most closely to Zion. From 2 Sam. v. 9 we should conclude that the fortress was already existing before David conquered Jerusalem, and the name itself may have been given by the Jebusites.

and Hazor] A strong city, south of Kedesh-Naphtali in the north of Palestine. When the Israelites entered Canaan it was in the possession of king Jabin, but was taken and burnt by Joshua. Standing on a lofty position it was a post of much importance for the defence of the kingdom on the north. For this reason no doubt Solomon fortified it, but it must have already been rebuilt since its destruction by Joshua, for we read of it in Judges iv. 2, 17 as the city of another Jabin, whose commander in chief was Sisera, slain by Jael.

Megiddo] This city (Josh. xii. 21) lay on the south side of the plain of Esdraelon, between Mt. Tabor and the modern bay of St Jean d'Acre, and must have been important as a protection against inroads from the northern highlands and from the direction of Phœnicia, commanding, as it would, the great road from the sea to the plain of the Jordan. Megiddo lay within the tribe of Issachar, but was allotted to Manasseh (Josh. xvii. 11; 1 Chron. vii. 29). The city was famous for the overthrow of Sisera, but most especially as the place where king Josiah was slain in the war against Pharaoh-Necho (2 Kings xxiii. 29).

Gezer] The position of this ancient city has not been identified, and it is not clear that there were not two places of the same name. One Gezer is mentioned (Josh. x. 33) in connexion with Lachish and Eglon and other places in the south part of Canaan, but a Gezer is also spoken of as in the land assigned to the children of Joseph (Josh. xvi. 3), that is, the tribe of Ephraim, and as being not far from Beth-horon. If these two be references to the same place the king of Gezer came a long distance to help the king of Lachish. It seems more likely that they were distinct towns. The Gezer in Ephraim did however remain in the possession of the Canaanites (see Joshua xvi. 10), and so the king of Egypt may have come against it (as we read in the next verse) without being at war with Israel. Yet the fortification by Solomon of a place to protect his dominions on the south makes it perhaps a little more probable that some place nearer Eglon and Lachish is meant in the present passage, for there Canaanites might also be dwelling.

16. For *Pharaoh king of Egypt*] See above on iii. 1.

and taken Gezer] This incursion was probably before Solomon had

the Canaanites that dwelt in the city, and given it *for* a
17 present unto his daughter, Solomon's wife. And Solomon
18 built Gezer, and Beth-horon the nether, and Baalath, and
19 Tadmor in the wilderness, in the land, and all the cities of

taken the king's daughter to wife, though Josephus (*Ant.* VIII. 6, 1) says 'he gave it to his daughter who had been married to Solomon.' Philippson (*die Israelitische Bibel*) suggests that Solomon wishing to be rid of these Canaanites asked his father-in-law to undertake their extermination.

and given it for *a present*] By 'present' here is meant 'a wedding-portion.' The noun implies 'a gift on sending away' and the verb is found Josh. xii. 9, where Ibzan the judge is said to have 'sent abroad' (i.e. apparently, portioned out in marriage) his thirty daughters and to have taken in thirty others from abroad as wives for his sons. Though it appears to have been the more usual custom in the East for a husband to make presents to his wife's family, yet we find that Caleb (Judges i. 15) gave lands with his daughter when she was married to Othniel.

17. *and Beth-horon the nether*] This was one of two towns named respectively 'upper' and 'nether' Beth-horon which lay between Gibeon and Azekah, the one at the top of the ascent, the other in the valley westward. The latter, which is the place here mentioned, was important as forming a barrier against foes from the direction of Philistia and Egypt, and for this reason no doubt it was fortified by Solomon. In earlier history the place is famous for Joshua's victory (Josh. x.) over the five kings of the Amorites, and later for the overthrow of the Syrian forces by Judas Maccabaeus (1 Macc. iii.).

18. *and Baalath*] This place is mentioned (Josh. xix. 44) among the places which fell to the tribe of Dan, and must therefore have been on the border of the country of the Philistines, and for that reason we may presume that it was included among the places which Solomon strengthened.

and Tadmor in the wilderness, in the land] Here the Hebrew text reads **Tamar**, and Tadmor is only given on the margin (Keri). The R. V. adopts the reading of the text, probably because of the words 'in the land.' All the places mentioned here lie in Palestine, and we know from Ezekiel (xlvii. 19, xlviii. 28) that there was a city Tamar on the south border of the Holy Land, which was towards the wilderness. It seems therefore most likely, as this place is spoken of as 'in the land,' that Tamar should be here preferred, and the position assigned to it in Ezekiel is that of a place which it would be most important to fortify. The marginal reading Tadmor is no doubt due to the mention of Tadmor among the cities which Solomon built in 2 Chron. viii. 4. But there Tadmor is mentioned in connexion with Hamath-Zobah and the conquest of the northern part of the land. This reading may be correct in Chronicles, for with Solomon's ambition to extend his dominion and foster commerce, Tadmor in the wilderness (afterwards so famous as Palmyra) would be a place much to be coveted as a step on the road to Babylon. Tadmor grew famous, and Tamar was well-nigh forgotten, hence we can see how the former name (not mentioned any-store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of

where but in Chronicles) should be substituted on the margin in the verse before us. It may well be that Solomon occupied both places, but there is no warrant for importing the name Tadmor into Kings, especially as the place here mentioned is spoken of as being 'in the land.'

Josephus is very minute in his account of this city, which he (as was to be expected) says was Tadmor (*Ant.* VIII. 6, 1), 'Having invaded the desert that lies above Syria, and acquired it, he founded there a very great city, two days' journey from upper Syria, and one from the Euphrates, and its distance from the great city of Babylon was six days. And the reason why he built this city so distant from the inhabited parts of Syria was that nowhere in the land lower down was there water, but that there alone were found fountains and wells. So having built the city and surrounded it with very strong walls, he named it Thadamora, and it is still so called by the Syrians, but the Greeks name it Palmyra.'

19. *and all the cities of store*] In 2 Chron. viii. 4 the expression is **store-cities**, which reads better here, and is clearer in sense. These places would be provided so that surplus produce which could be preserved, as corn, oil, wine, &c. might be stored in times of plenty to be ready when need should require. We read that Hezekiah made some similar provision (2 Chron. xxxii. 28).

and cities for his chariots, and cities for his horsemen] Special places must have been needed for these, when we consider the great number of them (see below x. 26). In 1 Chron. iv. 31 there is a place called 'town-of-chariots' *Beth-marcaboth*, and another 'court-of-horses' *Hazar-susim*. The injunction of Deut. xvii. 16 against the multiplication of horses by the king was apparently forgotten or disregarded. But the absence of any allusion to the command has been made by some an argument for the later date of Deuteronomy.

and that which Solomon desired to build] The force of the literal rendering on the margin of A. V. 'the desire of Solomon which he desired to build' is better brought out in the text of R. V. 'that which Solomon desired to build **for his pleasure**.' The noun is the same as in verse 1 of this chapter, and the writer here is evidently distinguishing these later-named works from the former. The first in the list were either fortifications, or strongholds, or store-cities, but the others are for the king's own pleasure and enjoyment. (Cf. on the whole subject, Eccles. ii. 4—8.)

and in Lebanon] The place of all others to which for relaxation the king would retire. The scorching heat of the lower plains could there be escaped, while the fragrance of the vegetation made a residence there most enjoyable. The writer of Solomon's Song paints for us the loveliness of the spot, 'a fountain of gardens, a well of living waters and streams from Lebanon' (iv. 15), and again, 'his countenance is as Lebanon, excellent as the cedars' (v. 15), and 'the smell of thy garments

20 his dominion. *And* all the people that were left of the
Amorites, Hittites, Perizzites, Hivites, and Jebusites, which
21 *were* not of the children of Israel, their children that were
left after them in the land, whom the children of Israel also
were not able utterly to destroy, upon those did Solomon
22 levy a tribute of bondservice unto this day. But of the
children of Israel did Solomon make no bondman: but
they *were* men of war, and his servants, and his princes,

is like the smell of Lebanon' (iv. 11). But it has been supposed by some that Lebanon is mentioned here as being an important military post.

20. *which* were *not of the children of Israel*] This clause is added because the people of Canaan had become much mixed up among the Israelite population, being still allowed to live in some cities from which at first it had been found impossible to dislodge them (see above, verse 16). But a distinction was made between these people and the people of Israel, now that Solomon was powerful enough to enforce it, in the kind of service they must render and the tribute they must bear. It may be that the five nations here mentioned were most largely represented in the surviving population, and that the other two out of the seven nations of Canaan had by this time been more nearly exterminated.

21. *whom the children of Israel also were not able utterly to destroy*] There is no word to represent 'also' in the original, nor does the English sentence require it. The utter destruction spoken of here is that which had been decreed upon them by God's judgement, and which Israel was to be the agent in executing.

upon those did Solomon levy a tribute of bondservice] The Hebrew noun מס here rendered 'tribute' is applied in a concrete sense to the 'renderers of the tribute.' The verb also here is literally 'he caused to go up.' As the narrative in this verse is dealing entirely with the persons it is better to render (as R.V.) **of these did Solomon raise a levy of bondservants.** Theirs was slave service, such as is alluded to in Joshua xvi. 10.

unto this day] A faithful copying by the compiler of the Books of Kings from some earlier record which lay before him, and which noted the continuation of this forced service for some time after the reign of Solomon.

22. *But of the children of Israel did Solomon make no bondman*] This must be read in the light of chap. v. 13. There we are told of Solomon's levy upon all Israel. But the 30,000 men there spoken of had duty forced on them only for a month at a time. Ten thousand served for one month, and were two months at home before their turn for service came round again. Moreover, when the work for which they were enrolled came to an end they were free. It may also be that in the course of 20 years Solomon changed his system, especially if he saw that his people were beginning to find his yoke heavy. But the Canaanite levy was continuous 'unto this day.'

his servants] i.e. His officers. The position of the word between

and his captains, and rulers of his chariots, and his horsemen. These *were* the chief of the officers that *were* over 23
Solomon's work, five hundred and fifty, which bare rule
over the people that wrought in the work. But Pharaoh's 24
daughter came up out of the city of David unto her house
which *Solomon* had built for her: then did he build Millo.
And three times in a year did Solomon offer burnt offerings 25
and peace offerings upon the altar which he built unto the
LORD, and he burnt incense upon the altar that *was* before
the LORD. So he finished the house.

'men of war' and 'princes' shews that the service here spoken of was a service of dignity. They were such 'servants' as are spoken of in 2 Sam. viii. 7 "And David took the shields of gold that were on the *servants* of Hadadezer.'

23. *These* were *the chief of the officers*] Better, with R.V. **the chief officers.** This is a select class out of the whole number of such officers. A greater number, 3300, is spoken of in chap. v. 16, and it may be that while the works in Lebanon, and at the Temple and the king's house, were in progress, the larger number of chief officers was engaged in the supervision; but afterwards, for the ordinary fortification and pleasaunce-building, the smaller number was found sufficient. In 2 Chron. viii. 11, two hundred and fifty is given as the number of these officials. Kennicott explains this variation by the reading of one letter for another in the Hebrew system of indicating numbers by the letters of the alphabet.

24. *But Pharaoh's daughter came up*] On her residence in the city of David, see in iii. 1.

Millo] See above, verse 15.

25. *three times in a year did Solomon offer*] Most likely this means at the three great feasts, the Passover, Pentecost and Tabernacles. This may be understood in the sense 'qui facit per alium, facit per se'. But some have contended that Solomon himself performed these priestly acts and that consequently the privileges of the Levitical caste were of later origin.

and he burnt incense upon the altar that was before the Lord] The marginal note of A.V. 'upon it' for 'upon the altar' shews where the difficulty in this verse is. The R.V. prefers, instead of 'upon it' to render 'with it,' i.e. **therewith,** and this is supported by the Hebrew punctuation. The translation then becomes 'And he burnt incense therewith, *upon the altar* that was before the Lord,' the italics being added to complete the sense. But the text can hardly be correct to need such an addition.

So he finished the house] It is clear from the language of this verse that the account was not brought into its present form on the completion of the work, but at some later time, when Solomon's offerings at the great feasts had grown into a custom. The verses 15—25 are omitted by the LXX (*Vat.*).

26 And king Solomon made a navy *of ships* in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the
27 land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of
28 Solomon. And they came to Ophir, and fet from thence

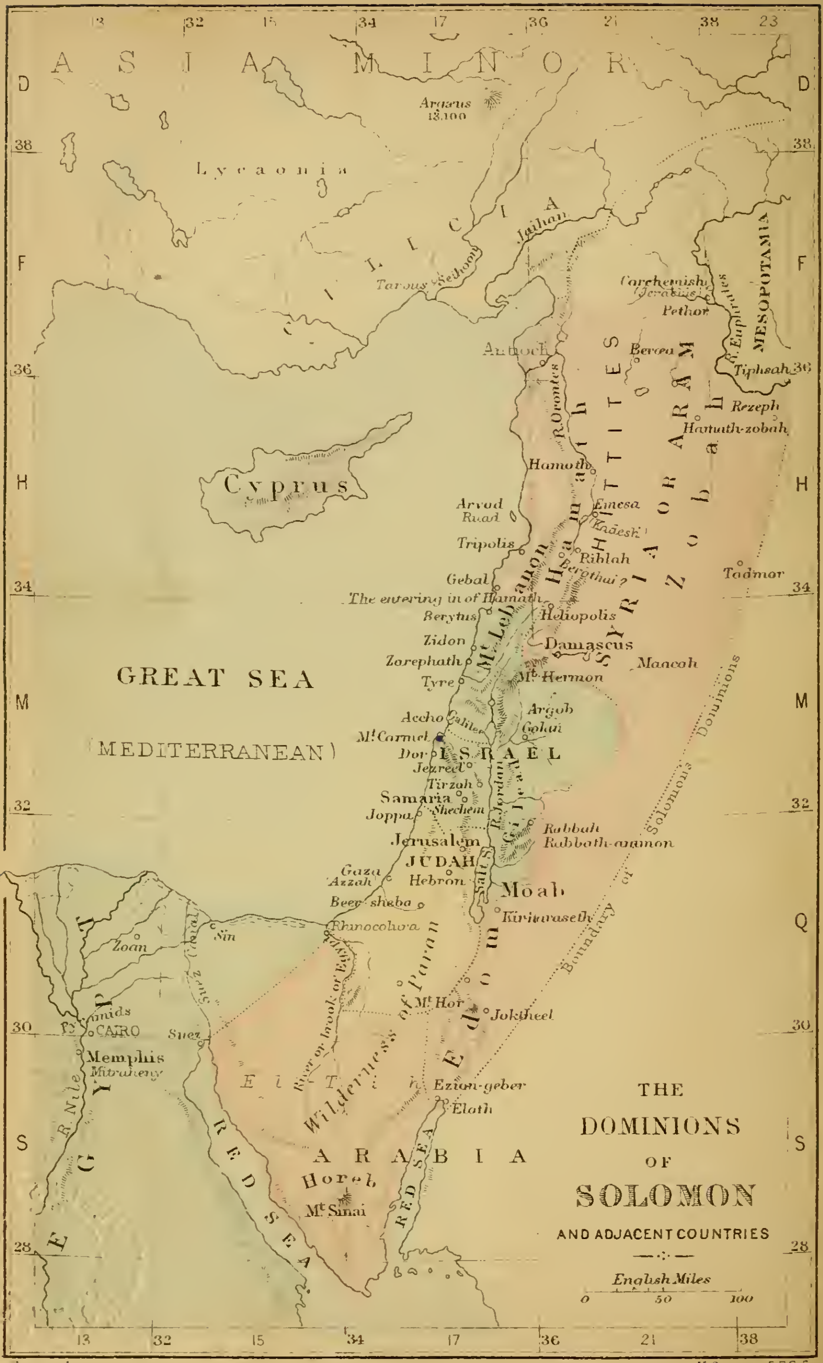
26—28. SOLOMON'S NAVY. (2 Chron. viii. 17—18.)

26. *in Ezion-geber*] The name signifies 'the Giant's chine,' and it was probably a promontory. Ezion-geber is mentioned first in the narrative of the journey of the Israelites from Egypt (Numb. xxxiii. 35). It was the last halting-place before they entered the wilderness of Zin. It lay at the top of the gulf of Akabah. Here was also Eloth (*or* Elath) of which we read (2 Kings xiv. 22) that, though it is here said to be in the land of Edom, it was conquered for Judah at a later time, and still later (2 Kings xvi. 6) came into the possession of Rezin king of Syria.

In reference to this navy, we are told (2 Chron. viii. 18) that Hiram sent Solomon the ships. Putting that passage side by side with this, it can only mean that the wood for ship-building was brought from Tyre along the coast as far as was necessary, and then at the nearest point carried over land to the Gulf of Akabah, where the ships were built. The only other interpretation of the statement in 2 Chronicles would be that Hiram sent ships from Tyre round Africa and then by the Indian Ocean into the Red Sea, which cannot for a moment be supposed.

27. *that had knowledge of the sea*] For which knowledge in ancient times the Phœnicians were the most famous people.

28. *they came to Ophir*] There is not sufficient evidence to decide where Ophir was. The most probable conjectures have been Africa, India and Arabia. But on account of the productions named in connexion with the place in chap. x. 11 Africa has been almost universally given up. And in the decision between India and Arabia, the latter seems the more likely, partly because it is nearer to reach from Ezion-geber, which is a consideration not without weight in questions connected with early navigation, and partly because the first mention of Ophir (Gen. x. 29) makes it refer to the descendants of Joktan, whose home was in Arabia. There is no necessity to conclude that the commodities brought from Ophir, gold, almug-trees and precious stones, were products of the land. Almug-wood has been supposed to be the same with sandal-wood, but the evidence on this point seems very inconclusive, and if it were proved, it might well be that the wood, produced in India, was brought to some mart on the Arabian coast for sale. The ports of Yemen and the Persian Gulf were great entrepots of commerce from the earliest times. With precious stones also this could easily be done, and with gold too. But the gold of Sheba (i.e. Arabia) is noted as famous in Ps. lxxii. 15; Isa. lx. 6. There appears therefore to be more in favour of some place on the coast of Arabia than for any other suggested site of Ophir. Josephus how-



ASIA MINOR
Argæus 13,100
Lycaonia
CILICIA
Tarsus
Sehoon
Jaihan
Carchemish (Jerabius)
Pethor
R. Euphrates
MESOPOTAMIA
Berœa
Tiphsah
Rezeph
Hamath-zobah
Antioch
R. Orontes
HITTITES
ARAM
Hamath
Zobah
Cyprus
Arvad Ruad
Emesa
(Kadesh)
Tripolis
Riblah
Berothai ?
Tadmor
Gebal
The entering in of Hamath
Mt. Lebanon
Berytus
Heliopolis
SYRIA or ARAM-ZOBAH
Zidon
Damascus
Zorephath
Maacah
Tyre
Mt. Hermon
GREAT SEA
(MEDITERRANEAN)
Accho
Galilee
Argob
Golan
Mt. Carmel
Dor
ISRAEL
Jezreel
Tirzah
Samaria
Shechem
Joppa
R. Jordan
Gilead
Rabbah
Rabboth-ammon
Jerusalem
JUDAH
Gaza Azzah
Hebron
Salt Sea
Moab
Beer-sheba
Kir-haraseth
Rhinocolura
Sin
Zoan
River or brook of Egypt
Wilderness of Paran
Edom
Mt. Hor
Jokthee l
Boundary of Solomon's Dominions
Pyramids
CAIRO
Suez
Memphis
Mitraheny
EGYPT
R. Nile
Et Tih
Ezion-geber
Eloth
RED SEA
ARABIA
Horeb
Mt. Sinai
RED SEA
English Miles
0
50
100
D
F
H
M
Q
S
13
32
15
34
17
36
21
38
23
38
36
34
32
30
28

THE DOMINIONS OF SOLOMON AND ADJACENT COUNTRIES

Copyright

H. Courtier F.R.G.S.

gold, four hundred and twenty talents, and brought *it* to
king Solomon.

And when the queen of Sheba heard of the fame of **10**
Solomon concerning the name of the Lord, she came to
prove him with hard questions. And she came to Jerusalem 2

ever says it was in India (*Ant.* VIII. 6. 4), and that a more modern name is Χρυσῆ γῆ.

four hundred and twenty talents] The sum seems enormous, £2,250,000. What could a country like Palestine furnish in exchange? Perhaps the sum represents the total of many expeditions. The parallel passage in 2 Chron. (viii. 18) says 'four hundred and fifty talents,' Josephus 'about four hundred.' The LXX. (*Vat.*) gives 'one hundred and twenty talents.' The expedition appears to have been all for Solomon's benefit, as we hear nothing of any share of the adventure given to the Tyrian king.

Ch. X. 1—13. The Queen of Sheba's visit to King Solomon.

(2 Chron. ix. 1—12.)

1. *Now when the queen of Sheba heard*] The 'Sheba', of which the queen is here mentioned, was that part of Arabia spoken of in the note on the last verse of the preceding chapter. It embraced the greater part of Arabia Felix. Josephus and many Jewish writers represent her as the queen of Egypt and Ethiopia, making שׁבא (*Sheba*) the same as סבא (*Seba*), and this tradition is firmly rooted among the Abyssinians (i.e. Ethiopians), but there is no ground at all for identifying Sheba with the Ethiopian kingdom of Seba. Moreover the presents which the queen brought with her bespeak the land from which she came. They are Arabian, certainly not African.

concerning the name of the Lord] From the expressions so frequent in chap. viii. about 'a house built for *the name* of the Lord God of Israel' (see verses 17, 18, 19, 20, 29, 35, 43, 44, 48) we may be sure that wherever the grand building was mentioned, there would be heard something about the name of Him to whose honour it was built. In like manner, at an earlier date, the people of Israel were known among other nations 'because of the name of the Lord.' See Josh. ix. 9, where the Gibeonites say 'we have heard the fame of Him, and all that He did in Egypt.' Through caravans travelling hither and thither there can be little doubt that knowledge of Solomon's works was widely spread, and communication with the Sabæans was a matter of no great difficulty. In the parallel passage (2 Chron. ix. 1) there is nothing said about 'the name of the Lord'; the LXX. has 'she had heard the name of Solomon *and* the name of the Lord.'

Some interpreters take the expression 'concerning the name of the Lord' to signify that the wisdom which Solomon had was derived from the Lord, and this made him famous. Some countenance is given to this opinion by the questions wherewith the queen essayed to test his wisdom, but it does not so well connect itself with 'the name.'

she came to prove him with hard questions] Josephus (*Ant.* VIII. 6. 5)

with a very great train, *with* camels that bare spices, and
very much gold, and precious stones: and when she was
come to Solomon, she communed with him of all that was
3 in her heart. And Solomon told her all her questions:
there was not *any* thing hid from the king, which he told
4 her not. And when the queen of Sheba had seen all
5 Solomon's wisdom, and the house that he had built, and
the meat of his table, and the sitting of his servants, and
the attendance of his ministers, and their apparel, and his

says 'she could not trust to hearsay, for the report might have been built upon false judgement, and might change, as it depended solely upon the persons who brought it.' The 'proving with hard questions' recalls the story of Samson's riddle (Judges xiv. 12). The giving of such riddles was not an uncommon pastime among the ancients, and we have specimens among the Greeks, who called them γρῖφοι. Cf. Aristoph. *Vesp.* 20, and especially Athenæus x. 69—78, where the author gives an account of the various kinds of riddles, and later in chap. 83 gives specimens of them. The Arabs were specially given to this kind of amusement, and we find in Josephus (*Ant.* VIII. 5. 3) an account of a contest of wit of this nature between Hiram and Solomon, and he reports, on the authority of Dios, that a reason for Hiram's large payments to Solomon was that he had been beaten in the encounter and unable to solve the riddles propounded. The queen of Sheba came prepared with a series of such difficulties. Josephus says she came λῦσαι τὸ ἄπορον τῆς διανοίας δεηθεῖσα, which would indicate more than mere subtle questions among the inquiries which she made. It does not follow, however, that her difficulties were of a religious character, though this has been inferred from Matth. xii. 42.

2. *spices*] For which Arabia has always been famous.

3. *there was not* any *thing hid from the king, which he told her not*] i.e. Nothing was too deep for him in all she asked, he discovered the correct answer and gave it to her.

4. *the house that he had built*] This refers to his own palace, as is evident from the domestic details which immediately follow.

5. *the sitting of his servants*] Here 'servants' signifies the officers and distinguished persons who were privileged to sit at the king's table, and were ranged according to rank and in large numbers at the royal banquets.

the attendance of his ministers] This refers most probably to those persons who stood to serve the guests. The Hebrew word rendered 'attendance' is literally 'standing.' See A.V. marg.

and his ascent by which he went up unto the house of the Lord] This passage is rendered by the light of the parallel place in 2 Chron. ix. 4. There the word ועליתו does mean 'and his ascent', but here the text gives ועלתו, which should be rendered 'and his burnt offering.' So that the margin of the R.V. (which is also accepted by Luther, Coverdale

cupbearers, and his ascent *by* which he went up *unto* the
house of the Lord; there was no more spirit in her. And 6
she said to the king, It was a true report that I heard in
mine own land of thy acts and of thy wisdom. Howbeit I 7
believed not the words, until I came, and mine eyes had
seen *it:* and behold, the half was not told me: thy wisdom
and prosperity exceedeth the fame which I heard. Happy 8
are thy men, happy *are* these thy servants, which stand con-

and the Geneva Bible) is correct for this verse, 'and his burnt offering which he offered in the house of the Lord.' If she had been present at a great sacrifice in the Temple it would doubtless have impressed her much. But it is possible that the scribe in one of these verses made a small error, and that they ought both to be the same. In that case we must decide whether it is more probable that after a list such as has gone before, about meat, servants, attendants, cupbearers, &c., there would follow some mention of a part of the building, a covered way or staircase by which the Temple could be reached from the king's palace, or a description of a solemn act of religious worship. Most people will be inclined to agree that the A.V. and R.V. have exercised a correct judgement in disregarding the text here, and interpreting by the light of the verse in 2 Chron. The R.V. has however added the rendering of the Massoretic text on the margin, which had not been done in A.V.

The LXX. here gives 'the burnt offering,' *τὴν ὁλοκαύτωσιν*, but its rendering in 2 Chron. ix. 4 is the same *τὰ ὁλοκαυτώματα*, where certainly the present Hebrew text should be translated 'his ascent.' Apparently the Greek translators regarded the verse before us as the true reading.

there was no more spirit in her] Apparently the queen had come with some hope that she might get the better of Solomon, either in her display of queenly splendour, or in the questions which she propounded. What she found was so far in excess of what she had expected, that all thought of comparison of herself with Solomon's state was gone, and she was lost in admiration. For the expression cf. Josh. v. 1.

6. *of thy acts*] The word may mean 'sayings,' as is represented on the margins of A. V. and R. V. But as she had seen all the king's state, as well as listened to his answers, it seems better to refer this word to the buildings and other splendour; for the admiration of the king's wisdom is expressed in the next words.

7. *thy wisdom and prosperity exceedeth the fame*] This is a good idiomatic representation of the Hebrew, which is literally 'thou hast added wisdom and goodness to the fame &c.' The 'goodness' here spoken of includes all material prosperity. Cf. Job ii. 10, where the same word stands in the original, 'Shall we receive *good* (i. e. such prosperity as Job had previously enjoyed) at the hand of God and shall we not receive evil?' See also Ps. civ. 28.

8. *Happy are thy men*] The LXX. reads here *μακάριαι αἱ γυναῖκές*

9 tinually before thee, *and* that hear thy wisdom. Blessed be
the Lord thy God, which delighted in thee, to set thee on
the throne of Israel: because the Lord loved Israel for
ever, therefore made he thee king, to do judgment and
10 justice. And she gave the king an hundred and twenty
talents of gold, and of spices very great store, and precious
stones: there came no more such abundance of spices as
these which the queen of Sheba gave to king Solomon.
11 And the navy also of Hiram, that brought gold from Ophir,
brought in from Ophir great plenty of almug trees, and

σου, having read נשׁיך 'thy wives' instead of אנשׁיך 'thy men.' The Syriac and Arabic versions have the same variation.

9. *Blessed be the Lord thy God*] We need not suppose from the use of this language that the queen had become a convert to Judaism, any more than that Hiram was so from the words put into his mouth above in chap. v. 7. It could not matter, in the mind of the heathen queen, whether she included one divinity more or less in the number of those she honoured. To her, Jehovah was for Israel what her own divinity was for her own people, the national god to whom the prosperity of the king and his subjects had been a special care.

to set thee on the throne of Israel] In 2 Chron. ix. 8 the sentence runs 'to set thee on His throne, to be king for the Lord thy God.' This turn of the sentence harmonizes entirely with the tone of the Chronicler, who views everywhere the king as Jehovah's representative and vicegerent.

The LXX. expands the closing words of the verse, but not in such wise as to change the sense.

10. *And she gave the king an hundred and twenty talents of gold*] Large presents of this nature are still the rule among Oriental princes when they visit one another. Josephus however, contrary to his wont, has a less sum here, making the gift only 'twenty talents' (*Ant.* VIII. 6, 6). According to our text, the queen's present was the same as that which Hiram gave (see above ix. 14).

there came no more such abundance of spices] Josephus adds to this statement 'and they say that the root of the opobalsamum (i.e. the balsam tree), which our land still produces, came to us among her gifts.'

And the navy also of Hiram] This verse and the next are a parenthetic insertion, brought in by the mention of the spices in the previous verse. Hiram's fleet went to distant parts, and in the direction of Sheba, but for all that it brought back no such spicery among its imports. This navy is no doubt the same which was spoken of in the previous chapter (ix. 26—28). It is called Hiram's because he supplied the wood for building it, and the sailors for its manning.

great plenty of almug trees] The name is spelt in the text of Chronicles 'algum' (2 Chron. ii. 8, ix. 10, 11), and is probably a word

precious stones. And the king made *of* the almug trees 12
pillars for the house of the LORD, and for the king's house,
harps also and psalteries for singers: there came no such
almug trees, nor were seen unto this day. And king Solomon 13
gave unto the queen of Sheba all her desire, what*soever* she
asked, besides *that* which Solomon gave her of his royal

adopted from the language of the country where the wood was produced, and about the spelling of which Hebrew writers were not very sure, as Englishmen were not in former days about *tea*, which may be found spelt 'tcha.' What the wood was is a question of some difficulty. It was clearly an imported article, for what is said 2 Chron. ii. 8, 'Send me algum trees out of Lebanon,' must be understood not of trees growing there, but of wood which the Tyrians procured in their trade, and would send along with the timber which grew on Lebanon. The Rabbinical writers use *almug* for coral, and if this be an old Hebrew word, it may have been applied to these trees, because of the colour of their wood. But about the antiquity of the word we have no evidence. Most moderns incline to the opinion that sandal-wood is intended, though some, considering the words of 2 Chron. ii. 8 to imply a tree grown on Lebanon, prefer to regard it as a kind of cedar or cypress. Evidently the LXX. had no light on the subject, the renderings there given being πελεκητὰ (or ἀπελέκητα) and πεύκινα. The Vulgate renders it *thyina*, the wood of the θυία, which is akin to the *Arbor vitæ*. Some of the uses to which it was put, as mentioned in the next verse, seem to require a stouter material than sandal-wood.

Josephus (*Ant.* VIII. 7, 1) calls the trees ξύλα πεύκινα, but says it was unlike the wood which went by the name of *pine* in his day. 'Let no one suppose,' he says, 'that this wood was like that called *pine wood* now, and which sellers call so for the bewilderment of buyers. The wood spoken of here resembles the wood of the fig tree, but is whiter and glitters more.'

12. *pillars for the house of the Lord*] The noun signifies 'a prop,' and it may be that some ornamental work like that indicated in the margin of the R. V. 'a railing' is intended. It was some later addition, not any part of the fabric, which was already completed. In the parallel place of 2 Chron. (ix. 11) there is a different word in the Hebrew, and one usually applied to a 'highway.' Both A. V. and R. V. have 'terraces' in that passage. If we combine the two narratives it may be that what is intended is a staircase with handrail and balustrade. The former word would suit in Chronicles, where A. V. has 'stairs' on the margin, and the latter here.

for singers] The word is definite, the singers. Cf. Eccl. ii. 8.

almug trees] Here the LXX. adds 'unto the land,' and the thought is perhaps of the things brought by the fleet of Hiram. In all their voyages they could not find the like.

13. *besides* that *which Solomon gave her of his royal bounty*] The Hebrew is literally 'beside that which he gave to her according to the bounty. So she turned and went to her own country, she and her servants.

14 Now the weight of gold that came to Solomon in one year
15 was six hundred threescore and six talents of gold, besides *that he had* of the merchantmen, and *of* the traffick of the *spice* merchants, and *of* all the kings of Arabia, and *of* the

hand of king Solomon.' For the phrase 'according to the hand' signifying 'after the liberality' compare Esther i. 7, ii. 18, where the same Hebrew is translated 'according to the state of the king,' i.e. 'according to his bounty' where the narrative relates to a magnificent feast, and presents given to the guests. In the parallel passage (2 Chron. ix. 12) we have 'beside that which she had brought unto the king,' which is very difficult to make any sense of.

14—29. SOLOMON'S REVENUE, HIS MAGNIFICENCE AND HIS TRAFFIC. (2 Chron. ix. 13—24.)

14. *six hundred threescore and six talents of gold*] Taking the gold shekel at the value of £2, and 3000 shekels in one talent, the sum here spoken of would amount to nearly four millions of our money, which for the time of Solomon appears a very enormous revenue, especially when there are additions to be made to it, such as those spoken of in verses 15, 22, and 25. There can be no doubt that Solomon was one of the wealthiest monarchs in the East at that date. But the taxation must have been crushing, and with all this Oriental splendour and luxury there was rottenness within. Solomon was the Jewish Louis XIV.

15. *beside* that he had *of the merchantmen*] There are two kinds of traders specified in this verse, and the participle here used to describe the first signifies 'those who go about' with their goods, hawkers of their wares, which is a general characteristic of Oriental traffickers. Hence in R. V. the word **chapmen** has been adopted, and the clause a little differently worded. Literally it is, 'beside (what came) from the men of the hawkers,' and this is represented by 'beside *that which* the chapmen *brought*,' though the literal rendering shews that 'brought' might fairly have been printed in Roman and not in italics. The LXX. gives, apparently having read some other words in the original, 'from the tribute of the subject people.'

and of *the traffick of the* spice *merchants*] A mistaken identification of the word descriptive of this second class of traders with a Syrian noun which means 'a dealer in aromatic herbs' has led to the rendering 'spice merchants.' The word merely implies another class of merchants, but whether more or less dignified than the former it is not easy to make out. The LXX. renders by ἔμπορος here and elsewhere, and gives here 'the taxes on the merchants'. Render (as there is no preposition with this clause) **and the traffick of the merchants**.

and of all the kings of Arabia] R.V. 'and of all the kings **of the mingled people.**' The word in the original, though it has the same

governors of the country. And king Solomon made two 16
hundred targets *of* beaten gold: six hundred *shekels* of gold
went to one target. And *he made* three hundred shields *of* 17
beaten gold; three pound *of* gold went to one shield: and
the king put them *in* the house of the forest of Lebanon.

consonants, has not the same vowels as the proper name. In this text we have הָעֶרֶב, while the other word is עֲרַב =Arabia. That the two are distinct designations is proved by Jer. xxv. 24, where both occur in the same verse, 'all the kings of Arabia and all the kings of the mingled people.' The word in our text is used very early in the history of Israel (Exod. xii. 38) of 'the mixed multitude' which came up with the Israelites out of Egypt, and afterwards of people who were in a sort of loose attachment to the kingdom. (Cf. Jer. l. 37.) In the parallel passage (2 Chron. ix. 14) the Hebrew text has the 'kings of Arabia,' but the form of the sentence is somewhat altered, and the close connexion of the two sets of persons in the verse already quoted from Jeremiah makes it not unlikely that both were under a sort of tribute to Solomon. The LXX. has τῶν βασιλέων τοῦ πέραν, but the Vulgate 'reges Arabiæ.'

and of *the governors of the country*] Most likely those officers are meant whose positions were described iv. 7—19. After the Oriental fashion such persons would pay for their posts by regular tribute to the king.

16. *two hundred targets* of *beaten gold*] The 'targets' here spoken of appear, from the gold consumed in them, to have been much larger than the 'shields' mentioned in the next verse. Both the names imply 'protection,' 'covering,' but give us no clue to their form. The LXX. makes these 'targets' three hundred in number, and gives three hundred shekels of gold to each.

six hundred shekels *of gold*] It was not unusual in Hebrew where it was well known what word ought to be supplied to omit the word 'shekels' as is done here. So Gen. xxiv. 22; Exod. xxx. 23. No Englishman misunderstands such an expression as 'three hundred a year.'

17. *three pound* of *gold went to one shield*] The word rendered pound here is 'maneh,' and according to the parallel passage (2 Chron. ix. 16) is equal to 'one hundred shekels.' There is no sufficient data for settling the value of these weights in terms of our English standards, but such computations as seem most trustworthy make the *maneh* equal to about 2½ lbs. The addition of three such maneh of gold to a shield need not make it unwieldy. Of course the gold was only the external covering, not the whole fabric of the shields, though Josephus says the king *cast* (ἐχώνευσε) these targets and shields of the precious metal.

in *the house of the forest of Lebanon*] On this see above vii. 2. These golden shields were probably only used on grand occasions, and when not in use were suspended against the numerous pillars in the royal armoury, for which purpose the house of the forest of Lebanon

18 Moreover the king made a great throne of ivory, and over-
19 laid it with the best gold. The throne had six steps, and
the top of the throne *was* round behind: and *there were*
stays on either side on the place of the seat, and two lions
20 stood beside the stays. And twelve lions stood there on
the one side and on the other upon the six steps: there was
21 not the like made in any kingdom. And all king Solomon's
drinking vessels *were of* gold, and all the vessels of the
house of the forest of Lebanon *were of* pure gold: none
were of silver: it was nothing accounted of in the days of
22 Solomon. For the king had at sea a navy of Tharshish

appears to have been built. The shields were carried away in the succeeding reign by Shishak king of Egypt (xiv. 26) and brazen ones were made by Rehoboam to be put in their place.

18. *a great throne of ivory*] Like Ahab's ivory house, mentioned later on (xxii. 39), the throne was no doubt only inlaid with ivory, in such a way that where the gold did not cover the framework there the ivory appeared. And we may suppose that the ivory was a very conspicuous part of the structure, or else the throne would not be called from it.

with the best gold] R.V. '**finest** gold.' The Hebrew participle (which occurs in no other place) is from a root which signifies 'to refine,' 'to purge.' Hence the rendering of R.V. is preferable. The Hebrew word is 'muphaz,' and the excessive rarity of its occurrence has led some to conjecture that the reading here ought to be as in Jer. x. 9 'ma-uphaz,' i.e. 'from Uphaz.' Uphaz is thought to be a later form of the word Ophir. It is found also in Dan. x. 5. But though the participle in the text is rare, there is a cognate word of frequent occurrence, meaning 'fine gold,' so that we need not doubt about the sense in this passage.

19. *And the top of the throne* was *round behind*] The word 'top' is literally 'head,' and points to some erection in the nature of a canopy or baldachino. The roundness here spoken of might either be from the sides of the back being curved inward as they rose up, or from the canopy being arched from behind. This portion of the description is omitted in 2 Chron. ix. 18, but there is added, what we have not here, that 'a footstool of gold' was joined to the throne. Josephus omits all mention of the throne, and the LXX. has *προτομαὶ μόσχων*, i.e. 'heads (projections) of calves,' having taken עָגוֹל = 'round' as if it were עֵגֶל 'a calf.'

21. *all king Solomon's drinking vessels*] The LXX. here leaves out the defining word, merely putting *σκεύη* = vessels, but adds afterwards, what has nothing to represent it in our Hebrew, *καὶ λουτῆρες χρυσοῖ*, 'and golden lavers.'

22. *For the king had at sea a navy of Tharshish*] i.e. Of ships such

with the navy of Hiram: once in three years came the navy
of Tharshish, bringing gold, and silver, ivory, and apes, and
peacocks. So king Solomon exceeded all the kings of the 23
earth for riches and for wisdom. And all the earth sought 24
to Solomon, to hear his wisdom, which God had put in his
heart. And they brought every man his present, vessels of 25

as were used in the trade with Tarshish (cf. 1 Kings xxii. 48). These would probably be of the largest build then possible. Tarshish is most likely Tartessus in the south of Spain, with which place the Tyrians had considerable trade, and it is not difficult to understand how such a class of traffic would give a name to the vessels that bore it, just as we say now 'an East Indiaman.' Josephus explains the name by saying they were ships which plied ἐν τῇ Ταρσικῇ λεγομένῃ θαλάττῃ 'in the Tarsic sea as it is called.' But it is clear that the articles brought in Solomon's fleet could not be found in the country about Tartessus, except perhaps some gold. It is better therefore to understand the name as derived from the character of the craft rather than from the place to which they sailed.

once in three years came the navy] The voyage here alluded to was most likely the voyage to Ophir mentioned in ix. 28. The time consumed between voyage and voyage would be partly spent in loading and unloading, and in traffic at the various marts at which the fleet touched. Josephus explains that the things brought were procured by barter, though neither he nor the text tells us what was taken in the fleet when the voyage commenced.

ivory, and apes, and peacocks] The words used for the two first of these are most likely of Sanskrit origin, the second entirely, the first in part; and as peacocks are natives of India these names point to India as the source from which Solomon's imports were drawn. Whether the ships visited India or collected their cargoes on the coasts of Arabia and in the Persian Gulf it is not easy to decide. The time occupied is enough for even a ship of that period to have coasted round India.

In the LXX. after verse 22 is inserted great part of the substance of that long omission noticed above from verse 15—25, in chapter ix.; though there is no mention made of Pharaoh's expedition against Gezer, nor of the daughter of Pharaoh coming out of Zion to dwell in the house built for her, nor of Solomon's sacrifices thrice in the year.

24. *And all the earth sought to Solomon*] In 2 Chron. ix. 23 the words are 'and all the kings of the earth sought the presence of Solomon,' and, as the Hebrew of the last words is the same as here, the fuller form will be better in this verse as it comes more close to the original. The LXX., the Syriac and Arabic, have 'all the kings of the earth.'

25. *they brought every man his present*] After the fashion in royal visits, but the close of the verse indicates that these gifts were from tributaries and came in at fixed times.

silver, and vessels of gold, and garments, and armour, and
26 spices, horses, and mules, a rate year by year. And Solomon
gathered together chariots and horsemen: and he had a
thousand and four hundred chariots, and twelve thousand
horsemen, whom he bestowed in the cities for chariots, and
27 with the king at Jerusalem. And the king made silver *to be*
in Jerusalem as stones, and cedars made he *to be* as the
28 sycomore trees that *are* in the vale, for abundance. And
Solomon had horses brought out of Egypt, and linen yarn:

vessels of silver] These do not appear in the LXX., which also omits any notice of 'armour,' and for 'spices' gives στακτὴ καὶ ἡδύσματα.

garments] Changes of raiment formed a very common gift in the East, and were highly valued. Josephus describes those given to Solomon as ἁλουργεῖς ἐσθῆτες, 'purple-dyed garments,' perhaps because Tyre was famous for such dyeing.

26. *And Solomon gathered together chariots and horsemen*] By reason, as Josephus tells us, of the great number of horses which were brought to him in these yearly offerings. The word פרשׁ (*parash*) here rendered 'horsemen' means both the horse for riding and the rider. Just as we speak of so many hundred 'horse'. סוס (*sus*) on the other hand was the draught horse.

Here we find the first institution of cavalry in Israel in defiance of the Deuteronomic law. If this book was compiled after Deuteronomy was written we should expect some reference to this violation. There is such a reference about another matter in xi. 2.

a thousand and four hundred chariots, and twelve thousand horsemen] The LXX. gives for the first clause 'four thousand mares for his chariots,' which agrees as far as the number is concerned with 2 Chron. ix. 25, 'four thousand stalls for horses and chariots': though in 2 Chron. i. 14 we have precisely the same number both of chariots and horsemen specified as is given here.

at Jerusalem] After this the LXX. adds 'and he was chief over all the kings from the River even unto the land of the Philistines and to the borders of Egypt.'

27. *silver*] Here the LXX. has 'gold and silver,' and so too in the parallel passage 2 Chron. ix. 27, and where the passage is inserted 2 Chron. i. 15 the LXX. reads τὸ ἀργύριον καὶ τὸ χρυσίον.

in the vale] The word (*Shefelah*) here rendered 'vale' is the name of that low-lying part of Palestine which stretches westward from the mountains of Judah to the Mediterranean (cf. Josh. ix. 1, xii. 8). The R.V. has always distinguished this as **the lowland**. It was a district fertile and specially well-wooded. The Hebrew word though at first only descriptive, became at last a proper name 'Sephela.' See 1 Macc. xii. 38.

28. *And Solomon had horses brought out of Egypt*] The first clause of the verse ends here according to the Hebrew punctuation, and this appears to be a general statement, of which the particulars are given in what follows. But the literal rendering is 'and the export of horses

the king's merchants received the linen yarn at a price.
And a chariot came up and went out of Egypt for six 29
hundred *shekels* of silver, and a horse for an hundred and
fifty: and so for all the kings of the Hittites, and for the
kings of Syria, did they bring *them* out by their means.

which was to Solomon (was) from Egypt;' and this the R.V. represents by **And the horses which Solomon had were brought out of Egypt.**

and linen yarn] The word (מקוה) *mikveh* so translated, is derived from a verb which implies 'a stringing together,' and a kindred noun (תקוה) *tikvah*, is used (Josh. ii. 18) for the *line* of scarlet cord which Rahab was ordered to bind in her window. From this connexion the rendering of the A.V. is derived. But the word in the text is used for gathering together in other senses, and here seems to be intended for 'a *string* of horses,' which sense the R.V. has represented by 'a drove.' The word occurs twice over and must have the same sense in both places of the same verse. The whole is rendered in R.V. **and the king's merchants received them in droves, each drove at a price.** The Hebrew pointing represents the word מקוה in a form which may be considered in construction, though it need not necessarily be so. Hence some have given a double meaning to the word, referring it in the first place to the caravan of merchants, and only in the second place to the string of horses. The rendering then would be 'And a company of the king's merchants received a (each) drove of horses at a price.' But it appears harsh to give two senses to the same word in the same verse.

What appears to be meant is that the king's representatives dealt wholesale with the Egyptian breeders, contracting to take so many horses for a stipulated sum; afterwards they brought the droves away, and disposed of them, as retailers, and hence secured for king Solomon a considerable revenue by the profits.

The Vulgate takes the word 'Mikveh' 'a drove' as being a proper name preceded by a preposition, and renders 'and from Coa.' The LXX. has done something of the same kind, but has taken the word as 'Tekoa' καὶ ἐκ Θεκουέ.

29. *And a chariot*] The word is used (Exod. xiv. 25; Josh. xi. 6, 9, &c.) for a 'chariot employed in war,' and that is probably the sense here. These also Solomon's merchants supplied from Egypt, and in this verse we have the notice of their retail trade. It may be that these traders did not pay to the king according to their profits, but paid him a duty for the privilege of trading; but this does not appear.

The Hebrew word for 'shekels' is omitted here as in verse 16 above. See note there.

for all the kings of the Hittites] The Hittites were divided into numerous small kingdoms, situated in the country between the Euphrates on one side and Hamath and Damascus on the other. Their two chief cities were Carchemish and Kadesh. In the early times some Hittite settlements were made in southern Palestine, and we read of these people in the days of the patriarchs (Gen. xxvi. 34, &c.).

and for the kings of Syria] Syria (*Heb.* Aram) is the name given in

11 But king Solomon loved many strange women, together with the daughter of Pharaoh, *women of the* Moabites, Am-
2 monites, Edomites, Zidonians, *and* Hittites; of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto

the Old Test. to all the country north-east of Phœnicia and extending beyond the Euphrates and Tigris. Sometimes the term includes the Hittite country. Mesopotamia is distinguished (Gen. xxiv. 10; Deut. xxiii. 5, &c.) as *Aram-Naharaim* (i.e. Syria of the two rivers), and is sometimes called Padan-Aram (Gen. xxv. 20). Other portions were known by distinctive names, as *Aram-Maachah* (1 Chron. xix. 6), *Aram-beth-Rehob* (2 Sam. x. 6), *Aram-Zobah* (2 Sam. x. 6, 8). It was for the princes of these districts that Solomon's merchants brought up horses and chariots from Egypt. All these small kingdoms became afterwards subject to Damascus.

by their means] Literally 'in their hand.' That is, these merchants were the agents through whom the various princes obtained their supplies. In 2 Chron. ix. 28 it is not only from Egypt, but from all lands, that horses for Solomon's trade were brought, but 2 Chron. i. 16, 17 is word for word the same as the account in this chapter.

CHAP. XI. 1—8. STRANGE WIVES TURN AWAY SOLOMON'S HEART. (Not in Chronicles.)

1. *Solomon loved many strange women*] Where polygamy was common there would be a great temptation to a powerful king to connect himself by marriage with all the nations about him. At the same time a large harem was an element in Oriental pomp. Most of these women were heathen, and their worship would be practised in the harem. In all the nations of antiquity women had special religious observances which they practised without the assistance of the priests. But Solomon built temples for foreign worship. It seems from verse 8 that these were for the women. If this were so they must have come, under attendance no doubt, from the harem to the Temple. In taking Pharaoh's daughter Solomon had joined to him a mighty but somewhat distant monarch. The other nations mentioned in this verse were close at hand. Edom bordered on the south of Palestine, Moab and Ammon were on the east, and Sidon and the Hittite kingdom on the north. The LXX. (*Vat.*) adds Syrian and Amorite wives to the number, and incorporates part of verse 3 with this verse.

Of this part of Solomon's conduct and character no mention is made in the books of the Chronicles.

2. *of the nations* concerning *which the Lord said*] The prohibition of intermarriage with the nations of Canaan is given in Exodus xxxiv. 16; Deut. vii. 3, 4. Like so much else in the Law, it was a great ideal toward which neither the people nor their rulers were earnest in advancing, when they once became settled in some portion of the land.

you: *for* surely they will turn away your heart after their
gods: Solomon clave unto these in love. And he had seven 3
hundred wives, princesses, and three hundred concubines:
and his wives turned away his heart. For it came to pass, 4
when Solomon was old, *that* his wives turned away his heart
after other gods: and his heart was not perfect with the
Lord his God, as *was* the heart of David his father. For 5
Solomon went after Ashtoreth the goddess of the Zidonians,

3. *seven hundred wives, princesses*] The numbers in this verse are far in excess of those in the Song of Solomon, which makes mention (vi. 8) of threescore queens. But from the instances known of other monarchs there is little reason to question what is stated in this verse. Philippson (*die Israelitische Bibel*) tells of the wives of the great Mogul as 1000 in number, and in ancient history there are similar examples. Many of these were probably never seen by the monarch in his life, but counted among his household, as an item of magnificence. It was only by the few who were his more constant companions that Solomon's heart was turned away.

4. *when Solomon was old*] At least half of the king's reign was over before the Temple and the king's house and the other buildings were completed. It was therefore in the latter half of his reign, and probably towards the close of that, when the influence of his wives gained undue sway over him.

perfect with the Lord] i.e. Completely devoted to His service, see note on viii. 61. Solomon has described the state in his prayer (viii. 61) 'to walk in His statutes, and to keep His commandments.' The language of the verse indicates, not that Solomon forsook for himself the worship of Jehovah, but that he was less earnest about it, and allowed side by side with it the temples of heathen gods to be erected, and their worship to be something more than tolerated, even perhaps abundantly supported from his means. As it is said below in verse 6, 'he went not fully after the Lord.'

5. *Ashtoreth the goddess of the Zidonians*] Ashtoreth was the chief female divinity of the Phœnicians, as Baal was their chief male deity. As Baal has been identified with the sun, so Ashtoreth has by some been thought to be the moon. Recent investigations have however connected the name of Ashtoreth with the planet Venus, and by some it is thought that the name was applied in some parts of the Phœnician settlements to Venus, in others to the moon. Ashtoreth is identified with the Greek 'Αστάρτη, and the name of an ancient city (Gen. xiv. 5) *Ashteroth-Karnaim*, i.e. Ashteroth of the two horns, seems to point to the crescent moon. This is accepted by Milton (*Par. L.* I. 438).

> 'Ashtoreth, whom the Phœnicians called
> Astartè, queen of heaven, with crescent horns
> To whose bright image, nightly by the moon
> Sidonian virgins paid their vows and songs.'

6 after Milcom the abomination of the Ammonites. And
Solomon did evil in the sight of the Lord, and went not
7 fully after the Lord, as *did* David his father. Then did
Solomon build a high place for Chemosh, the abomination

The worship of Ashtoreth was very widespread, as might be expected from the wide commercial relations, and distant colonies, of the Phœnicians. Why Ashtoreth is here named 'goddess' while the other deities are called 'abominations' may be due to the greater intercourse between Sidon and the Holy Land than existed with other countries. The Phœnician workmen at the Temple had perhaps caused the Israelites to become more accustomed to the name and worship of Ashtoreth.

Milcom the abomination of the Ammonites] This is the same divinity who is called below (verse 7) Molech, and in Zeph. i. 5 Malcham. Molech was a fire god, and was worshipped with human sacrifices. The root of the word is the same as that of the Hebrew word for 'king.' Hence some think 'their king' in 2 Sam. xii. 30 means Molech, the god of the Ammonites. There are numerous allusions in the Old Test. to the worship of this god, the phrase most common being 'to make their children to pass through the fire to Molech.' See 2 Kings xxiii. 10, 13. Some have explained this not as actual burning of the children to death, but as a passing of them between two fires for an ordeal of purification. But in 2 Chron. xxviii. 3 it is said of Ahaz, 'He burnt incense in the valley of the son of Hinnom, and *burnt* his children in the fire, after the abominations of the nations whom Jehovah had driven out.' And the actual burning of the children thus offered is alluded to very plainly in Jer. vii. 31, 'They have built the high places of Tophet, ...*to burn* their sons and their daughters in the fire.' The tradition is that the statue of Molech was of brass and the hands so arranged that the victim slipped from them into a fire which burnt underneath. It may be because there were no such sacrifices offered to Ashtoreth, that she is not spoken of as 'an abomination.'

7. *a high place*] That 'high places' were not abolished in Solomon's time we can see from iii. 2, 3, where see notes. The idea was that on a lofty height the worshipper drew nearer to his god, and so was able to offer a more acceptable sacrifice. Hence the erection of altars on the tops of hills, and these were frequently accompanied with some house or shrine for the image of the god, and hence we read of the 'houses of the high places.' Cf. 1 Kings xii. 31, xiii. 32; 2 Kings xvii. 29, 32, xxiii. 19. This form of worshipping was so firmly rooted among the Israelites that we read of it constantly down to the reign of Josiah, by whom at length it appears to have been put down (2 Kings xxiii. 19).

for Chemosh, the abomination of Moab] Chemosh, though generally called the national god of the Moabites, is said (Judges xi. 24) to have been also the god of the Ammonites. He is first mentioned in Numb. xxi. 29. The worship now introduced into Jerusalem by Solomon was put down by Josiah (2 Kings xxiii. 13). There is nothing in any of the Biblical notices to guide us to an opinion either about the

of Moab, in the hill that *is* before Jerusalem, and for Molech,
the abomination of the children of Ammon. And likewise 8
did he for all his strange wives, which burnt incense and
sacrificed unto their gods.

meaning of the name or the nature of the worship offered to Chemosh. An ancient Jewish tradition relates that Chemosh was worshipped under the form of a black star, hence some have identified him with Saturn. But this is no more than conjecture. Milton alludes to the identification of Chemosh with Baal-peor:

> 'Peor his other name, when he enticed
> Israel in Sittim on their march from Nile.'
>
> *Par. L.* I. 412.

in the hill that is *before Jerusalem*] The hill facing Jerusalem is the mount of Olives. It is described in Ezek. xi. 23 as 'the mountain which is on the east side of the city,' and in Zech. xiv. 4 as 'the mount of Olives, which is before Jerusalem on the east.' The LXX. (*Vat.*) has omitted any mention of 'the hill before Jerusalem.' Milton alludes to the position of these idolatrous erections:

> 'the wisest heart
> Of Solomon he led by fraud to build
> His temple right against the temple of God
> On that opprobrious hill.'
>
> *Par. L.* I. 400.

The last words allude to a name given to this height in consequence of these buildings, 'Mons offensionis.' This name is said (*Dictionary of Bible*, II. 627) to be of late origin. But the words occur in the Vulgate (2 Kings xxiii. 13) 'ad dexteram partem montis offensionis.'

and for Molech] See above on *Milcom* in verse 5. The LXX. translates the proper name, and reads καὶ τῷ βασιλεῖ. Milton also reminds us that the word could be translated:

> 'First Moloch, horrid *king*, besmeared with blood
> Of human sacrifice, and parents' tears
> Though for the noise of drums and timbrels loud
> Their children's cries unheard.'

The allusion in the last words is to the name 'Tophet,' as the valley of the son of Hinnom was called where the Moloch-worship went on. This was thought by some to be derived from the Hebrew word תף (*toph*) a timbrel. Hence the tradition of drums beaten to drown the cries of the suffering children. There is no warrant for the derivation, nor probably for the tradition. On the whole subject, see Selden, *de Dis Syris*, p. 172.

8. *and likewise did he for all his strange wives*] i.e. For such of them as desired a special place for their worship. Ashtoreth, Chemosh and Moloch would suffice for the greater number, but we know of other gods among the nations round about, and the text implies that all were equally regarded. In the LXX. (*Vat.*) the order of these eight verses is

9 And the LORD was angry with Solomon, because his heart
was turned from the LORD God of Israel, which had ap-
10 peared unto him twice, and had commanded him concerning
this thing, that *he* should not go after other gods: but
11 he kept not *that* which the LORD commanded. Wherefore
the LORD said unto Solomon, Forasmuch as this is done of
thee, and thou hast not kept my covenant and my statutes,
which I have commanded thee, I will surely rend the king-
12 dom from thee, and will give it to thy servant. Notwith-
standing in thy days I will not do it for David thy father's
13 sake: *but* I will rend it out of the hand of thy son. How-

considerably varied from the Hebrew text, and the narrative commences somewhat differently, thus: 'And king Solomon was a lover of women, and he had 700 wives, princesses, and 300 concubines.'

9—13. ANGER OF THE LORD AT THESE OFFENCES.
(Not in Chronicles.)

9. *which had appeared unto him twice*] See iii. 5 for the first appearance of the Lord in Gibeon; and (ix. 2) for the second when the Temple and the king's house were finished.

10. *and had commanded him concerning this thing*] The command is recorded in substance in vi. 12 and ix. 6. No allusion is made in either place to the sort of temptation which led Solomon into this sin.

but he kept not that *which the Lord commanded*] Instead of these words the LXX. gives 'and his heart was not perfect with the Lord, as the heart of David his father': a repetition of a part of verse 4.

11. *the Lord said unto Solomon*] The message was perhaps by the mouth of one of the Prophets. The visions vouchsafed to Solomon had been in the time of his obedience.

Forasmuch as this is done of thee] Literally 'this is with thee.' This is not an unusual form of expression for the plan or course of action which any one has adopted. Cf. Job x. 13, 'And these things hast thou hid in thine heart, I know that *this is with thee*.' See also Job ix. 35 and margin of A.V.

I will surely rend] The same verb is used of the symbolical action of Ahijah (see below, verse 30), by which this tearing away of the greater part of the kingdom was typified.

to thy servant] For the position occupied by Jeroboam, see below, verse 28.

12. *in thy days I will not do it*] For a similar postponement of God's penalty, cf. the history of Ahab (1 Kings xxi. 29).

for David thy father's sake] An example of God's mercy shewn towards the descendants of them that love Him, as promised in the second commandment (Exod. xx. 6), and typifying that fuller mercy which was to be shewn for the sake of the obedience of Christ.

beit I will not rend away all the kingdom; *but* will give one
tribe to thy son for David my servant's sake, and for Jerusalem's
sake, which I have chosen.

And the Lord stirred up an adversary unto Solomon, 14
Hadad the Edomite: he *was* of the king's seed in Edom.
For it came to pass, when David was in Edom, and Joab 15

13. but *will give one tribe*] The reference is to the tribe of Judah from which the southern kingdom took its name. Benjamin which went with Judah was so small as to be hardly worth accounting of, and Simeon was also absorbed in Judah. The same form of words is used below (verse 32) in the account of Ahijah's action, though it is expressly said in a previous verse 'Take thee ten pieces.' One reason for the close union of Benjamin with Judah was that the territorial division between the two tribes was such as to make the Temple the common property of both. The city of the Jebusite, which David conquered, and all the ground north of the valley of Hinnom was in the tribe of Benjamin.

for Jerusalem's sake, which I have chosen] In Deut. xii. 5 it is signified that God will choose some place out of all the tribes 'to place His name there,' and in 1 Kings xiv. 21 Jerusalem is expressly called 'the city which the Lord did choose out of all the tribes of Israel to put His name there.' Hence the place was an object of Jehovah's unchanging regard.

14—22. Hadad the Edomite raised up as an adversary to Solomon. (Not in Chronicles.)

14. *And the Lord stirred up an adversary unto Solomon*] In David's time Edom had been reduced, but in the later days of Solomon, when his heart was turned away, an opportunity is offered for the representative of Edom to seek to recover his kingdom. This was not unnatural, for the conduct of Solomon may be presumed to have estranged some of his own subjects. The writer, regarding Jehovah as ruler of the world, speaks of this occurrence as brought about by Him. He raised up the adversary. The Hebrew word for 'adversary' is here 'Satan,' which the LXX. merely transliterates καὶ ἤγειρε κύριος Σατὰν τῷ Σαλωμών.

Hadad the Edomite] Hadad was apparently a common name among the Edomite royal family. We find it (Gen. xxxvi. 36) among the list of early Edomite kings, and three verses later, *Hadar*, is probably (cf. 1 Chron. i. 50) a mistake of the scribe for Hadad.

he was *of the king's seed*] And, from his action, apparently the heir to the throne. This perhaps accounts for the friendly reception which he found in Egypt. His father had most likely been slain when David attacked Edom.

The LXX. (*Vat.*) inserts in this verse a notice of Rezon, spoken of in verses 23—25 below. The name is given as 'Εσρὼμ, and the notice is more brief than in the Hebrew text, and verses 23—25 are omitted from the LXX. in consequence.

15. *when David was in Edom*] The time alluded to is the period

the captain of the host was gone up to bury the slain, after
16 he had smitten every male in Edom; (for six months did
Joab remain there with all Israel, until he had cut off every
17 male in Edom:) that Hadad fled, he and certain Edomites
of his father's servants with him, to go *into* Egypt; Hadad
18 *being yet* a little child. And they arose out of Midian, and

of David's conquests (2 Sam. viii. 14), when it is said that all Edom became his servants. The LXX. says 'when David destroyed Edom,' which was perhaps the fact, as this verse shews, but is not stated in the earlier history. He conquered the land, and put garrisons of his own men throughout it.

and Joab the captain of the host was gone up to bury the slain] On Joab, see i. 7. The slain were the Israelites who had fallen in David's war with Edom. To bury these the captain of the host was appointed, and he abode after that work was over, till all were cut off, or driven away, from whom there could be any fear of resistance.

after he had smitten every male in Edom] This can only mean, as just stated, those persons who were likely to rebel against Israel. The narrative in 2 Sam. viii. 14 implies that those who submitted were left, and put under tribute to Israel.

16. *for six months*] Not too long a time to be spent in establishing garrisons which might hold the land.

with all Israel] This like the last verse must be understood only of such forces as were engaged in this war. David with a sufficient body-guard would retire northward, through a country all his own, and where no greater force was needed, leaving Joab and the bulk of the host to complete the arrangements for the holding of Edom.

17. *Hadad fled*] Here the Hebrew text by an error of the scribe gives *Adad* as the name. Or is it because the aspirate gave people trouble then as now?

his father's servants] This seems conclusive that Hadad's father had been king of Edom. The LXX. says *all* his father's servants escaped with him.

to go into *Egypt*] In David's days, Egypt was not, as it became in the reign of Solomon, closely bound up with the interests of Israel. Hence the defeated Edomites could look for a refuge there.

Hadad being yet *a little child*] Solomon uses the same expression of himself in iii. 7. It implies youth, but not necessarily infancy.

18. *And they arose out of Midian*] It is not easy to decide what place or district is meant by Midian. The country so called in the time of Moses (Exod. ii. 15, iii. 1) could not have been far away from Mt. Sinai, and the fugitives from Edom would hardly have made their way to such a distance before setting out on their journey to Egypt. If the Midianites wandered about in the desert it may be that there was some more northern district nearer to the south-west of Edom which was called after them. Of this however we have no information.

The LXX. here reads ἐκ τῆς πόλεως Μαδιάμ, thus explaining the word

came *to* Paran: and they took men with them out of Paran,
and they came *to* Egypt, unto Pharaoh king of Egypt;
which gave him a house, and appointed him victuals, and
gave him land. And Hadad found great favour in the sight 19
of Pharaoh, so that he gave him *to* wife the sister of his own
wife, the sister of Tahpenes the queen. And the sister of 20
Tahpenes bare him Genubath his son, whom Tahpenes
weaned in Pharaoh's house: and Genubath was *in* Pharaoh's

as the name of a city. There is however a difference of reading in Judges x. 12 which may help us. There we read 'The Zidonians and Amalek and Maon did oppress you...and I delivered you out of their hand.' Now instead of Maon the LXX. in that passage gives *Madiam*. The two words appear in Hebrew as מעון and מדין respectively, very closely resembling each other. But in the book of Judges 'Maon' is not mentioned among the enemies of Israel, but the Midianites play a conspicuous part. It seems likely therefore that the LXX. is correct and that in Judges x. 12 'Midian' should be read instead of 'Maon'.

In the present verse it would almost seem as if the contrary change should be made. We read of Maon among the cities on the south of Judah, and not far from Paran, in the story of Nabal (1 Sam. xxv. 2). There we read that David could send men from the wilderness of Paran up to Maon, and when they came back rudely repulsed could set forth himself to chastise Nabal. If we suppose these fugitive Edomites to have taken refuge for a brief time in the mountainous district of south Judah, where Maon was, the rest of their proceedings becomes explicable. They came from Maon to the wilderness of Paran, found some men there, either fellow fugitives or others, whom they took as guides and a convoy and thus made their way to Egypt.

Paran] By this name seems to be meant that wilderness which beginning on the south of Judah and south-west of Edom is now known as El-Tih, and which was the scene of the wanderings of the Israelites.

unto Pharaoh king of Egypt] This king may have been the immediate predecessor of the monarch whose daughter Solomon married. There need not have been more than 30 years, if so much, between these events in David's life, and the marriage of Solomon.

victuals] Heb. 'bread,' i.e. a regular sustenance for himself and those he had brought with him. In the same way 'land' implies a place in which they all might settle and live during their stay.

19. *the queen*] The Hebrew word גבירה (*g'birah*) is not the usual word for 'queen,' but a title of special honour, used occasionally (1 Kings xv. 13; 2 Chron. xv. 16) for the 'queen-mother,' always a person of great influence in an Oriental court.

20. *weaned*] The weaning of a child was a great event in Eastern families, and an occasion of much rejoicing. Abraham made a feast (Gen. xxi. 8) the same day that Isaac was weaned. This may account for the part taken by the queen in this event.

21 household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.
22 Then Pharaoh said unto him, But what *hast* thou lacked with me, that behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.
23 And God stirred him up *another* adversary, Rezon the

21. *when Hadad heard in Egypt that David slept with his fathers*] Hadad's first attempt to depart from Egypt was therefore soon after Solomon's accession. It is clear however from the history that it was only after some pressure that the Egyptian king allowed him to go. The mischief that he did (see verse 25) would be by stirring up his countrymen to cast off the yoke of the Israelites. We must allow a considerable time for any revolt to be organized, and we are not told that any outbreak really took place, but only that mischief was done through Hadad's agitation.

and that Joab the captain of the host was dead] Joab's name would be one to spread terror, because of the severity he had displayed toward Edom. (See above, verses 15, 16.) Hadad therefore waited to hear of his death also, before he ventured to take any step for his own restoration.

22. *And he answered, Nothing*] The Hebrew has for the last word only the simple negative 'Not.' (See A.V. marg.) The verb 'I have lacked' is to be supplied.

let me go in any wise] The verb is not the same as that translated 'go' in the former part of the verse. The R.V. marks the difference by rendering **depart** here, as the word corresponds to that so translated in 21.

Here the LXX. (*Vat.*) has in addition 'And Hadad (Ἄδερ) returned to his own land. This is the evil which Hadad did: and he was indignant against Israel, and reigned in the land of Edom.' Then verses 23—25 are omitted, having been partly represented by the additions to verse 14 noticed above.

23—25. ANOTHER ADVERSARY RAISED UP AGAINST SOLOMON. (Not in Chronicles.)

23. *And God stirred him up* another *adversary*] R.V. **raised up**, as in verse 14. There it is said 'the Lord (i.e. Jehovah)' raised up the adversary; here it is 'God (Elohim)' who does it. There are some who see in this variation an indication of two different sources for the text, the earlier using 'Elohim,' the later 'Jehovah.' Such an interchange might well be found in a text written even in the days of Solomon, much more so, at the date when this narrative was set down, and is much too slender a thread of evidence to hang so serious a judgement upon.

Rezon the son of Eliadah] The latter name should be written **Eliada**

son of Eliadah, which fled from his lord Hadadezer king of
Zobah: and he gathered men unto him, and became captain 24
over a band, when David slew them *of Zobah:* and they
went *to* Damascus, and dwelt therein, and reigned in

(as R.V.). There is nothing more known with certainty about this Rezon. The events to which allusion is made in this verse are related 2 Sam. viii. 3—8. There Hadadezer is called 'the son of Rehob.' He was thoroughly defeated by David, who thereupon put garrisons in Syria of Damascus. It cannot therefore have been immediately after the overthrow of Hadadezer that Rezon and his party established themselves in Damascus. For a time, at all events (2 Sam. viii. 6), 'the Syrians became servants to David and brought gifts.' Rezon most likely escaped when his master was defeated, and waited till a convenient opportunity offered, and then tried, as here narrated, to establish himself as king over Syria. Henceforth for centuries Syria was the determined foe of Israel. In a later chapter (1 Kings xv. 18) Benhadad, a subsequent king of Syria, in Asa's time, is described as a grandson of Hezion. The name Hezion חזיון is not very unlike Rezon רזון in the characters of the original. Hence some have conjectured that they are the same person. But there seems no sufficient foundation for the opinion.

fled from his lord] This flight may have taken place before David's attack on Hadadezer, though what has been said in the previous note seems more probable.

king of Zobah] This kingdom is mentioned in the reigns of Saul, David, and Solomon, but then is heard of no more. It comprised the country east of Cœle-Syria, and extended northward and eastward towards the Euphrates. See 1 Sam. xiv. 47; 2 Sam. viii. 3, xxiii. 36; 1 Chron. xviii. 3, xix. 6; 2 Chron. viii. 3.

24. *and he gathered men unto him*] The LXX. (*Alex.*) says 'men were gathered unto him.' This only indicates different vowel points to the same consonants. But the difference in the sense would point to Rezon as one whom his countrymen regarded as a leader.

and became captain over a band] (R. V. **troop**). The word is mostly used of martial gatherings, and organized forces, and this is the sense here. Rezon gathered, and trained his followers till they were able to dislodge the troops of Israel and establish themselves in Damascus.

when David slew them of Zobah] The two last words are necessary to complete the sense. It is clear that others beside Rezon fled away. It may have been that Hadadezer was an unpopular king. Out of the fugitives Rezon formed for himself a troop, and awaiting his time, came back and assumed the sovereignty.

and they went to *Damascus*] i.e. When an opportunity came about of entering into a city, they left what must before have been a wandering life of guerilla-warfare, and settled within walls.

and dwelt therein] Making a permanent settlement, and may have continued some time before Rezon was made king.

25 Damascus. And he was an adversary to Israel all the days
of Solomon, beside the mischief that Hadad *did:* and he
abhorred Israel, and reigned over Syria.
26 And Jeroboam the son of Nebat, an Ephrathite of Zereda,

and reigned in Damascus] If this verb be correct, the sense is that this band of warriors seized the city, and made themselves in a body lords of the place and its people. But a very slight variation of the text would give the sense 'they made them a king in D.' which, of course, the narrative shews to have been Rezon. The Syriac has 'and Rezon reigned in D.,' while the Vulgate gives 'and they made him king in D.'

25. *all the days of Solomon*] Probably Rezon was able to establish himself in Damascus even before the death of David. For some time he would be obliged to collect his strength to be ready for future attacks on Israel, but he may well have been a source of anxiety to Solomon from the first. Damascus was near enough, and a band of men such as those who supported Rezon would make a constant thorn for Solomon's side, even though they attempted no regular warfare.

beside the mischief that Hadad did] This sentence can only be thus translated. There is a similar rendering of the like Hebrew ואת in verse 1 'together with' the daughter of Pharaoh (marg. R. V. 'besides'). But it is very questionable whether this can be so rendered. The LXX. (*Vat.*) which omits 23, 24, and great part of the present verse renders as if, for ואת, they had read זאת=this. See the LXX. variations above, in note on verse 22. These make the whole passage refer not to Rezon but to Hadad, and in consequence the word *Syria*, ארם, i.e. Aram, is changed into אדם, *Edom*, and it is certain that we do expect to hear more of the mischief which Hadad wrought. All we are told is that he got permission to come back to Edom. But we hear no word of any armament or invasion by him.

and he abhorred Israel] Though he had deserted Hadadezer this was no reason why he should side with the Israelitish invaders. They had driven him and his troop into the wilderness and no harm which he could work upon them would be left undone. This is just the sort of opponent who might worry Solomon for a long time without being deemed serious, but who might before the end of Solomon's reign, in the period of that king's unwise yielding to his wives, become really a dangerous adversary. With Hadad in the south and Rezon on the north, each growing daily stronger, the crippling of Solomon's power was effectually begun.

26—40. Rise of Jeroboam's hostility to Solomon. Ahijah's prophetic action and message. (Not in Chronicles.)

26. *Jeroboam the son of Nebat*] This is the first mention of him who afterwards is so frequently spoken of as the man 'who made Israel to sin.' We know nothing more of his parentage than is told us in this verse. His after life comes before us frequently in the succeeding chapters.

an Ephrathite] Better with R.V. **an Ephraimite.** The word Ephra-

Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lift up *his* hand against the king.
And this *was* the cause that he lift up *his* hand against the 27
king: Solomon built Millo, *and* repaired the breaches of
the city of David his father. And the man Jeroboam *was* 28
a mighty *man* of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the

thite would mean one born at Ephratah, i.e. Bethlehem. This cannot be true of Jeroboam, from the words of the verse before us. A similar change is needed in the A.V. of 1 Sam. i. 1 where Elkanah, though described as 'a man of the hill country of Ephraim' is yet subsequently called an 'Ephrathite.'

of Zereda] The Hebrew spelling requires **Zeredah** (as R.V.). This place must have been near or in the hill country of Ephraim. It has been thought by some to be the same as Zeredathah, which is given in 2 Chron. iv. 17 instead of Zarthan of 1 Kings vii. 46, the place near which the castings of brass were made for Solomon's Temple. The LXX. (*Vat.*) gives Σαριρὰ as the name, and in a long addition which that version contains after verse 24 of the next chapter Σαριρὰ occurs several times over. It is also given by the LXX. of 1 Kings xiv. 17 instead of Tirzah, where Jeroboam had his royal residence. That the Greek translators identified this place with some town of great importance will be seen from the note on xii. 24 below, but whether their identification can be trusted is somewhat doubtful.

Solomon's servant] i.e. One who had been employed by Solomon. The works were not necessarily unimportant, on which such servants were employed. But it makes the term a little more significant if (with R.V.) we render **a servant of Solomon.**

he lift up his *hand against*] A phrase indicative of rebellion and very expressive here. For Jeroboam was one of Solomon's own people, whose hand might be expected to be with him, and not against him. Josephus marks the difference between this adversary and those previously named, when he calls Jeroboam *τῶν ὁμοφύλων τίς.*

27. *Millo*] Read **the Millo.** See above on ix. 15.

and repaired the breaches of the city of David] The verb signifies 'to close up' and the noun is in the singular. Hence 'to close up the breach' has been thought to mean the building a wall across the valley between Zion and Moriah, and so making the ravine between these mountains inclosed within the walls. This valley was known at a later time as the Tyropœon. This makes the statement harmonize with ix. 15, where Solomon's object is said to have been 'to build the walls of Jerusalem.'

28. *and Solomon seeing*] The verb is finite, therefore render (with R.V.) **saw.**

was industrious] Literally 'did work.'

he made him ruler over all the charge of, &c.] Better (with R.V., **and he gave him charge over all the labour** (*Heb.* burden) *of the house of Joseph*, i.e. the tribe of Ephraim. The labour here spoken of is that

charge of the house of Joseph. And it came to pass at that 29
time when Jeroboam went out of Jerusalem, that the
prophet Ahijah the Shilonite found him in the way; and he
had clad himself with a new garment; and they two *were*
alone in the field: and Ahijah caught the new garment that 30
was on him, and rent it *in* twelve pieces: and he said to 31
Jeroboam, Take thee ten pieces: for thus saith the LORD,
the God of Israel, Behold, I will rent the kingdom out of
the hand of Solomon, and will give ten tribes to thee: (but 32
he shall have one tribe for my servant David's sake, and for

compulsory work, which the Israelites did by turns for parts of the year, and which the tributary subject-population were constantly employed upon. It is not difficult to conceive circumstances under which such duty might become very distasteful to the northern section of the kingdom. For between them and the people of Judah there was a pronounced opposition even in David's time. And the compulsory labour on the walls of Jerusalem was just the sort of occupation to aggravate this old enmity. Jeroboam saw this and took advantage of it.

29. *at that time*] i.e. While the building-works at the Millo and the completion of the wall was in progress.

Ahijah the Shilonite] This prophet, whose home was in Shiloh (see xiv. 2), is mentioned in connexion with this prophecy to Jeroboam and again when Jeroboam has become king, and sends his wife to inquire of the prophet about the issue of his child's sickness. A writing of his is spoken of in 2 Chron. ix. 29 as 'the prophecy of Ahijah the Shilonite'. This may have contained other prophecies beside those which have been preserved to us. He was evidently a person of much importance and influence during this and the following reign.

found him in the way] Here the LXX. adds 'and he drew him aside out of the way': an addition which may have been made to explain how it came to pass, as is said immediately, that 'they two were alone in the field.'

and he had clad himself] i.e. Ahijah had done so. The R.V. following the LXX. inserts the proper name in italics to make the sense clearer in the English.

30. *and Ahijah caught*] R.V. **laid hold of.** The word is frequently used of the taking prisoners captive.

31. *Take thee ten pieces*] With this symbolical action of Ahijah may be compared the 'horns of iron' which Zedekiah made (1 Kings xxii. 11) to express most significantly the way in which he prophesied that Ahab should repulse the Syrians.

out of the hand of Solomon] i.e. Of his immediate successor, as is explained in verse 34.

32. *he shall have one tribe*] Benjamin was so small a tribe as scarcely to be worth counting. Judah was to give name to the southern part of the divided kingdom. The LXX. says "two tribes," which

Jerusalem's sake, the city which I have chosen out of all the
tribes of Israel :) because that they have forsaken me, and 33
have worshipped Ashtoreth the goddess of the Zidonians,
Chemosh the god of the Moabites, and Milcom the god of
the children of Ammon, and have not walked in my ways,
to do *that* which *is* right in mine eyes, and *to keep* my
statutes and my judgements, as *did* David his father. How- 34
beit I will not take the whole kingdom out of his hand : but
I will make him prince all the days of his life for David my
servant's sake, whom I chose, because he kept my com-
mandments and my statutes : but I will take the kingdom 35
out of his son's hand, and will give it unto thee, *even* ten
tribes. And unto his son will I give one tribe, that David 36
my servant may have a light alway before me in Jerusalem,
the city which I have chosen me to put my name there. And 37
I will take thee, and thou shalt reign according to all that
thy soul desireth, and shalt be king over Israel. And it 38
shall be, if thou wilt hearken unto all that I command thee,

seems to be a correction introduced by the translators. See above on verse 13. All the other versions speak of 'one tribe', and so does the LXX. in verse 13.

33. *they have forsaken*] The examples of men in high place are infectious. Solomon's idolatry had led away others, and involved the nation in the sin of the king. The LXX. and other versions however have the verb in the singular.

and to keep *my statutes*] The verb which in the previous clause is rendered 'to do', can in Hebrew be joined with all the nouns that follow (cf. Deut. vi. 24; xvi. 12; xvii. 19; 1 Chron. xxii. 13). The English however requires a different verb with 'statutes.' Hence 'to keep' is inserted in italics, though the Hebrew construction is quite complete.

36. *one tribe*] Here again, as in 32, the LXX. has 'two tribes.'

a light] Literally 'a lamp.' The idea is quite an Oriental one. In the tent was hung the lamp, for constant lighting, and the permanency of the home is implied in the lamp which is not extinguished. Cf. Ps. cxxxii. 17. David's line was to last, though most of the kingdom was taken from his descendants. The LXX. paraphrases by θέσις, i.e. a status, position.

37. *according to all that thy soul desireth*] Or (as margin R.V.) 'over all &c.' The prophet was, as it appears, aware of Jeroboam's ambition. Events were leading up to the coming separation of the kingdoms, and there may have been many opportunities for Jeroboam to disclose his desires and aims.

38. *And it shall be* &c.] The condition on which Jeroboam is set

and wilt walk in my ways, and do that *is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.
39 And I will for this afflict the seed of David, but not for ever.
40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled *into* Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts
42 of Solomon? And the time that Solomon reigned in Jeru-

up is the same as that laid down for the family of David. As in their case transgression involved a downfall.

and will give Israel unto thee] These words and the whole of verse 39 are omitted in the LXX.

39. *but not for ever*] The glorious promises made to David's line were not to be withdrawn, and in the Messiah were abundantly fulfilled.

40. *Solomon sought therefore to kill Jeroboam*] No doubt the aspirations of Jeroboam, and the prophetic act and words of Ahijah would come to the king's ears, and make him anxious to remove a rival who had such special encouragement to prosecute his designs.

unto Shishak king of Egypt] This is the first Egyptian king whose name, as distinguished from his title, is recorded in the Old Testament. He has been identified with Sesonchosis, who is mentioned by Manetho as the first king of the twenty-second dynasty. He appears to have come to the throne about 988 B.C. i.e. in the 27th year of Solomon, though some calculations place him a little later. He is mentioned again (xiv. 25) as coming up against Jerusalem in the reign of Rehoboam, and taking away much treasure from the temple and the king's house.

41—43. SOLOMON'S DEATH AND BURIAL. (2 Chron. ix. 29—31.)

41. *And the rest of the acts*] The usual rendering of this phrase is **Now the rest**, &c. and this has been adopted for uniformity's sake by the R. V. in this place. The word rendered 'acts,' in this and similar passages, means also 'words,' and in the case of such a king as Solomon, whose fame arose greatly from what he spake, it has been thought worth while to put this rendering on the margin, both in A. V. and R. V.

the book of the acts of Solomon] Attached to the royal household was an official recorder, who kept a chronicle of events and thus prepared the sources of future history. In 2 Chron. ix. 29—31 where the parallelism with Kings is taken up again, we have the names of the writers given, viz. 'the history of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer concerning Jeroboam the son of Nebat.'

salem over all Israel *was* forty years. And Solomon slept 43
with his fathers, and was buried in the city of David his
father: and Rehoboam his son reigned in his stead.

And Rehoboam went *to* Shechem: for all Israel were 12

42. *forty years*] The same length of reign as that of Saul and David. If Solomon's accession were 1015 B.C., his death took place in 975 B.C. Josephus gives 'eighty years' as the length of the reign. But this agrees with no other record, and must be regarded as a mistake. King Solomon was not more than 60 years old, if so much, when he died.

43. *And Solomon slept with his fathers*] The LXX. (*Vat.*) continues 'and they buried him in the city of David his father,' and then joins on the words of xii. 2 about Jeroboam hearing of Solomon's death in Egypt, adding, what is not found there, that 'he made ready and came into his own city, into the land Sarira, which is mount Ephraim.'

CH. XII. 1—15. REHOBOAM'S ACCESSION. REQUEST OF HIS SUBJECTS AND THE KING'S ANSWER. (2 Chron. x. 1—15.)

1. *And Rehoboam went* to *Shechem*] The parallel passage in 2 Chron. xi. 1—15 is almost identical with what is given here. It is clear from the narrative that, though Rehoboam was acknowledged as the rightful successor to his father, there was a desire among the people to modify the character of the government. David had ruled as a conqueror, and the fame and wealth and great undertakings of Solomon had gratified the people and made them submit to many severities in his reign. Rehoboam had none of the recommendations of his father or grandfather, and the influential persons in the nation availed themselves of the solemn enthronization at Shechem to put forward their desires. It may well be that they had arranged for the ceremony to take place at a distance from Jerusalem, and in one of the principal towns of the north that their proposals might be strongly supported, and that the king might feel how important it was for him to conciliate such a party as they were. If Rehoboam had already been acknowledged as king in Jerusalem, the southern tribes would be less powerfully represented in this meeting at Shechem, and prestige of the grand buildings of Jerusalem and all the splendour which spake of Rehoboam's house would be absent.

Shechem, first mentioned as Sichem in Gen. xii. 6, was a city of considerable antiquity, in the hill country of Ephraim, and of such strength and importance that Jeroboam (see verse 25 below) fortified and strengthened it to be the royal city of the ten tribes, immediately after the revolt. Its name, which signifies *shoulder* or *ridge*, indicates its position among the hills, and Josephus tells us that it was between Mt. Ebal and Mt. Gerizim. It has been identified with the modern *Nablous* (formerly Neapolis), and there seems no reason to question the identification.

for all Israel were come to Shechem] We have seen before that there

2 come *to* Shechem to make him king. And it came to pass,
when Jeroboam the son of Nebat, who was yet in Egypt,
heard *of it*, (for he was fled from the presence of king
3 Solomon, and Jeroboam dwelt in Egypt;) that they sent and
called him. And Jeroboam and all the congregation of
4 Israel came, and spake unto Rehoboam, saying, Thy father
made our yoke grievous: now therefore make thou the

was a distinction, even while the kingdom was all one, between 'the men of Israel' and 'the men of Judah' (see 2 Sam. xix. 40—43). It seems not improbable that the arrangement for this gathering at Shechem was a sort of protest by the men of the north against the southern tribes who, because Jerusalem, with the temple and the royal dwellings, was in their part of the land, may have claimed to be the ruling portion of the nation. Hence a solemn ceremonial held elsewhere in connexion with the accession of the new king would be thought a good means of checking this assumption, even if there had been no further motive for the choice of Shechem. And Rehoboam was obliged to go there, if he would not at once provoke a civil war.

2. *And it came to pass*] The LXX. (*Vat.*) having given the substance of this verse as an addition to xi. 43, omits it here. The R.V. makes the parenthesis commence a little earlier and extend a little farther than is shewn in A.V. The connexion thus becomes: And it came to pass when 'Jeroboam...**heard of it** (**for he** was yet in Egypt **whither** he had fled...**and** they sent...him;) **that** Jeroboam' &c.

heard of it] There must have been some interval between the death of Solomon and the gathering of the people at Shechem. The character and purpose of this meeting must also have been settled beforehand, so that news of what was intended could be carried to Jeroboam, and he, seeing events to be promising for his enterprise, could come back into Israel, and take the lead, as in the next verse he is said to have done, of those who petitioned the new king for reforms.

3. *that they sent*] Better, **And** they sent: see the previous note. Josephus (*Ant.* VIII. 8, 1) calls this party *οἱ τῶν ὄχλων ἄρχοντες*, and represents them as sending to Jeroboam immediately after Solomon was dead. Clearly there was a feeling that some change was at hand, and the knowledge of Ahijah's prophecies had not been confined to Jeroboam and Solomon. Hence men were prepared for what was coming.

and called him] Knowing that he would be ready to come, and that his ability and industry (described xi. 28 above) qualified him for a leader of their enterprise.

Jeroboam and all the congregation of Israel] The LXX. (*Vat.*) omits Jeroboam. But the object of sending for him was clearly that he might be the prime mover in the agitation, and by taking part in the popular petition he would prepare the way for the invitation sent to him as mentioned below in verse 20.

4. *make thou the grievous service...lighter*] Josephus says they

grievous service of thy father, and his heavy yoke which he
put upon us, lighter, and we will serve thee. And he said 5
unto them, Depart yet *for* three days, then come again to
me. And the people departed. And king Rehoboam con- 6
sulted with the old men, that stood before Solomon his
father while he *yet* lived, and said, How do you advise that
I may answer this people? And they spake unto him, 7
saying, If thou wilt be a servant unto this people *this* day,
and wilt serve them, and answer them, and speak good
words to them, then they will be thy servants for ever. But 8
he forsook the counsel of the old men, which they had given
him, and consulted with the young men that were grown
up with him, *and* which stood before him: and he said unto 9

naturally expected to gain their request, and especially as the king was a young man. The house of Joseph, i.e. the Ephraimites, are specially mentioned as having been engaged in the compulsory labour (see xi. 28) in the previous reign, and over these Jeroboam had been in charge, so that he was conversant with their grievances.

6. *And king Rehoboam consulted*] That the close similarity between the narrative here and 2 Chron. may be as apparent as possible to the English reader, the R.V. reads here as there, **took counsel**, and similarly in verse 8 'and **took counsel** with the young men.' The change is of no importance to the sense, but where two passages are identical in the original they are with advantage represented so in the translation.

the old men] These persons must have been advanced in years, and perhaps were not in public office under Rehoboam. The age of Rehoboam on his accession was 41 years (xiv. 21). (See, however, the note at the end of this chapter.) So though he and his favoured advisers are spoken of as 'young,' they were not so, except in comparison with Solomon's counsellors.

How do you advise that I *may answer*] Here again in R.V. the translation is harmonized with 2 Chron. **What counsel give ye me to return answer.** Though this is certainly not so idiomatic as the English of Kings.

7. *If thou wilt be a servant unto this people* this *day*] Here the words of 2 Chron. are 'If thou be kind to this people and please them.' What was meant was that for the time the king should give way and obey the popular voice. This short service would win for him their constant allegiance. The LXX. does not represent 'and answer them' in this verse.

8. *young men that were grown up with him*] i.e. Who were about the same age. It is not needful to suppose that they had been educated with him from their youth up. They now being his contemporaries were chosen to 'stand before him,' to be his privy counsellors. This office the older men had held under Solomon (see verse 6).

them, What counsel give ye that we may answer this people,
who have spoken to me, saying, Make the yoke which thy
10 father did put upon us lighter? And the young men that
were grown up with him spake unto him, saying, Thus shalt
thou speak unto this people that spake unto thee, saying,
Thy father made our yoke heavy, but make thou *it* lighter
unto us; thus shalt thou say unto them, My little *finger*
11 shall be thicker than my father's loins. And now whereas
my father did lade you with a heavy yoke, I will add to
your yoke: my father hath chastised you with whips, but I
12 will chastise you with scorpions. So Jeroboam and all the
people came to Rehoboam the third day, as the king had
13 appointed, saying, Come to me again the third day. And
the king answered the people roughly, and forsook the old
14 men's counsel that they gave him; and spake to them after
the counsel of the young men, saying, My father made your
yoke heavy, and I will add to your yoke: my father *also*
chastised you with whips, but I will chastise you with
15 scorpions. Wherefore the king hearkened not unto the

9. *that we may answer*] Better, 'may **return** answer' as the words are precisely those of verse 6. It is noteworthy that Rehoboam includes the young counsellors with himself and says 'we' when he speaks to them, but he employs the singular number 'I' in verse 6, when addressing the older men. He appears to have dispensed summarily with the services of his father's advisers, and taken others into his confidence. One among several marks of folly which are to be found in the history of this business.

10. *my little* finger *shall be* (R.V. **is**) *thicker than my father's loins*] The italics of A.V. shew that the word 'finger' is explanatory, and not represented in the text. The LXX. gives ἡ μικρότης μου. There can however be no doubt that 'my littleness' is here correctly expounded by 'my little finger,' as the Vulgate, Josephus, the Syriac version and ancient Jewish commentators explain it.

11. *with whips*] We have no record of such an act on the part of Solomon, and it may be the phrase is only metaphorical, to express a light degree of chastisement in comparison of what they might hereafter expect. But scourging men to urge them in compulsory labour is not unknown in despotic countries.

with scorpions] Most likely, if the words are to be taken literally, some sort of lash on which metal points were fixed so that each blow might wound like a scorpion's sting.

12. *So Jeroboam and all the people*] The LXX. here, as in verse 3, omits 'Jeroboam.'

as the king had appointed] R.V. has 'as the king **bade**.'

15. *Wherefore the king*] Better, as R.V., '**So** the king.' The origipeople; for the cause was from the LORD, that *he* might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto 16
them, the people answered the king, saying,

What portion have we in David?
Neither *have we* inheritance in the son of Jesse:
To your tents, O Israel:
Now see to thine own house, David.

So Israel departed unto their tents. But *as for* the chil- 17
dren of Israel which dwelt in the cities of Judah, Rehoboam

nal has merely the ordinary copulative ו, and there is no giving of a reason implied, but the summing up of a narrative.

for the cause was from the Lord] R.V. **for it was a thing brought about of the Lord.** The Hebrew noun signifies 'the turn of events' and is represented in the LXX. by *μεταστροφή*. For a similar idea, compare the case of Pharaoh (Exod. iv. 21). Also (Acts ii. 23) 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.' Josephus says these events happened *κατὰ τὴν τοῦ θεοῦ βούλησιν*. The course of events had been shaped by Solomon's transgression, and they were left by God to work out their natural results. The sin of the father was here visited on the child.

perform his saying] R.V. **establish his word.** This is the rendering of the same words in A.V. 1 Sam. i. 23, and 'to establish' or 'confirm' a word, is a more natural expression than 'to perform' it. For the word of Ahijah cf. above xi. 31.

16—20. REVOLT OF THE TEN TRIBES (Cf. 2 Chron. x. 16—19).

16. *all Israel saw that the king hearkened not*] Josephus says 'they were struck by his words as by an iron rod and grieved as though the words of the king had been actually put into execution.'

What portion have we in David?] Very similar words were used (2 Sam. xx. 1) by Sheba the Benjamite when he strove to rouse the people against David. The tribe of Judah was more closely connected with the house of Jesse, because his home was at Bethlehem.

To your tents, O Israel] i.e. Disperse to your homes, that you may take steps for protecting yourselves, and arranging for resistance to the threatened severity.

see to thine own house] As though the tribe to which he belonged was now all that would be left to him. The LXX. reads *βόσκε τὸν οἶκόν σου*, as though their text had been רעה='to feed' and not as in the Massoretic text ראה=to see.

17. *the children of Israel which dwelt in the cities of Judah*] We see from expressions like this that we must not necessarily make 'Israel' include only the northern tribes. See above on verse 1.

The LXX. omits this verse entirely.

18 reigned over them. Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made
19 speed to get *him* up to *his* chariot, to flee *to* Jerusalem. So Israel rebelled against the house of David unto this day.
20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

18. *Then king Rehoboam sent Adoram*] The same man who is called Adoniram in ch. iv. 6. He presided over the forced-labour service, and it was an additional sign of the infatuation of Rehoboam, that a person so likely to be obnoxious to the people should be sent as the king's representative. Josephus tells us that Rehoboam's design was to appease and mollify the irritation caused by his answer. He could hardly have found worse means for his end.

who was *over the tribute*] Read, with R.V. 'over the **levy**.' See above on iv. 6.

and all Israel stoned him] The LXX. omits 'all Israel.'

Therefore king Rehoboam made speed] The marginal rendering of A.V. points out the literal meaning of the verb in this clause 'he strengthened himself.' The idea is 'he made use of every effort,' 'exerted himself much,' seeing that there was danger threatening him as well as his messenger. It appears from this verse, that little time had elapsed between the answer of Rehoboam and the sending of Adoram to appease the irritated leaders. All this was done and Adoram killed before Rehoboam left Shechem. The haughty stern answer and the sudden change to a policy of a more lenient nature are alike marks of the weak character of the new king.

19. *unto this day*] This phrase occurring several times in the book marks the original composition, from which the compiler of the Kings drew his material, as written while the two kingdoms were still existent, and under different rulers.

20. *when all Israel heard that Jeroboam was come again*] R.V. **was returned.** This change is made because the words are like 2 Chron. x. 2, and the two should be represented as agreeing. The movement described in these words is that of the whole ten tribes. At first Jeroboam had been summoned by the leading men that he might be their adviser and perhaps spokesman. Now when their request has been rejected the whole people agree that he shall be made their king.

but the tribe of Judah only] So Rehoboam was left in the position of David at his accession, king of Judah only. The LXX. adds here 'and Benjamin' to accord with the previous variations in xi. 32 and 36. See notes there.

And when Rehoboam was come *to* Jerusalem, he assem- 21
bled all the house of Judah, with the tribe of Benjamin, an
hundred and fourscore thousand chosen *men*, which were
warriors, to fight against the house of Israel, to bring the
kingdom again to Rehoboam the son of Solomon. But the 22
word of God came unto Shemaiah the man of God, saying,
Speak unto Rehoboam, the son of Solomon, king of Judah, 23
and unto all the house of Judah and Benjamin, and *to* the
remnant of the people, saying, Thus saith the LORD, Ye 24
shall not go up, nor fight against your brethren the children
of Israel: return every man to his house; for this thing is
from me. They hearkened therefore to the word of the
LORD, and returned to depart, according to the word of the
LORD.

21—24. REHOBOAM PREPARES TO MAKE WAR ON ISRAEL BUT THIS IS FORBIDDEN BY THE PROPHET SHEMAIAH (2 Chron. xi. 1—4).

21. *all the house of Judah, with the tribe of Benjamin*] Called in 2 Chron. 'the house of Judah and Benjamin.' Thus Benjamin is shewn to have been, as it were, reckoned with Judah rather than as a separate tribe.

an hundred and fourscore thousand] The LXX. gives the number as 120,000. Though apparently enormous, neither number is excessive when we recall Joab's numbering (2 Sam. xxiv. 9), at which time the men of Judah were found to be 500,000. But subsistence for so large a population must have been very difficult to find in so small a state.

22. *the word of God*] How Shemaiah and other prophets received their commission is not always explained. Sometimes it is said 'the Lord sent' (cf. 2 Sam. xii. 1, 25). The prompting by a vision in sleep is most frequently recorded, and this we may assume in other cases to have been the way in which God's message came.

Shemaiah] Beside the present notice of him, Shemaiah is also mentioned at the time when Shishak, king of Egypt, invaded Judæa and besieged Jerusalem (2 Chron. xii. 5, 7). He then was sent with a message of comfort to the princes of Judah. In 2 Chron. xii. 15 he is said to have written a chronicle of the reign of Rehoboam.

23. *and* to *the remnant of the people*] (R.V. **the rest**). We see from verse 17 above that there were some people belonging to the ten tribes who were dwelling in the cities of Judah. These would have their ties in the place where they had long lived, and so would cast in their lot with the southern kingdom, rather than, because of the division, remove from their homes and seek new ones in the north. These must be intended by 'the remnant of the people.'

24. *for this thing is from me*] See above on verse 15.

and returned to depart] This is the literal rendering of the original, but is Hebrew rather than English. In R.V. the sense is given by '**and**

25 Then Jeroboam built Shechem in mount Ephraim, and
dwelt therein; and went out from thence, and built Penuel.
26 And Jeroboam said in his heart, Now shall the kingdom
27 return to the house of David: if this people go up to do
sacrifice in the house of the Lord at Jerusalem, then shall
the heart of this people turn again unto their lord, *even* unto
Rehoboam king of Judah, and they shall kill me, and go

returned and went their way.' The LXX. has καὶ κατέπαυσαν τοῦ πορευθῆναι, 'and they ceased from going.'

At this point the LXX. (*Vat.*) has a long passage inserted, for an account of which see additional note at the end of this chapter.

25—33. Jeroboam sets up golden calves in Dan and Bethel, and thus makes Israel to sin. (Not in 2 Chron.)

25. *built Shechem*] i.e. Strengthened it by walls and made it thus fit to be the royal residence, 'the political centre of a confederation whose military leader bore the title of king.' It had in early days been a strong town with gates, but was overthrown by Abimelech (see Jud. ix. 45). For 'mount Ephraim' here, we should rather read as elsewhere, with R. V., **'the hill country** of Ephraim.'

Penuel] This place was in the country of Gilead, on the east of the Jordan. When Gideon (Jud. viii. 8) in his pursuit after the Midianites crossed from the west side to the east of the Jordan, the first place mentioned in his route is Succoth, and after that Penuel. It was important for Jeroboam to have a stronghold on both sides of the river, as his subjects lived on both sides, and this town, Penuel, was no doubt a post of consequence, as it was evidently near to the fords of the Jordan, so that a force stationed there would protect the land from invaders.

26. *And Jeroboam said in his heart*] Josephus (*Ant.* VIII. 8, 4) says the idea was forced on the king's mind by the approach of the Feast of Tabernacles, at which it had been usual for the people to go up in great numbers to Jerusalem, and to live there for some days.

27. *if this people go up to do sacrifice*] There appears to have been no thought in the popular mind that the choice of a different ruler for the ten tribes would break their connexion with the worship at the Temple. So that we must judge the Temple to have now become the *one* recognised place for worship. The R. V. represents the Hebrew more closely by rendering **to offer sacrifices.**

then shall the heart of this people turn] After the first excitement of the revolt was over, and Jeroboam had begun to exercise lordship in his turn, the attraction of the Temple, and the prestige of the older family, and especially the glories attaching to the house of David would begin to reassert their power. Jeroboam expresses this feeling when he still calls Rehoboam 'their lord.'

they shall kill me] When they have begun to repent of the step

again to Rehoboam king of Judah. Whereupon the king took 28
counsel, and made two calves of gold, and said unto them,
It is too much for you to go up *to* Jerusalem: behold thy gods,
O Israel, which brought thee up out of the land of Egypt.
And he set the one in Beth-el, and the other put he in Dan. 29

which they have taken at my leading. Such reaction of feeling is more common in Eastern than in Western minds.

and go again to Rehoboam king of Judah] The LXX. omits these words. The title 'king of Judah' is first used in this chapter, here and above in verse 23.

28. *two calves of gold*] The Israelites in Egypt had been familiarized with the ox as an object of worship, and it would therefore not be unknown among their descendants. Hence their readiness to recognize such an image as a symbol of the divinity when they were in the wilderness (Exod. xxxii. 4, 8). The sin was the same on this occasion as on that. God had commanded that no image should be made as a symbol of Him. The calves were therefore an abomination, (directly contrary to Exod. xx. 4), even though when bowing before them the people professed to worship Him who led their fathers out of Egypt.

The LXX says 'he went and made' ἐπορεύθη καὶ ἐποίησε, and instead of 'and said unto them,' in the next clause, which reads a little awkwardly, gives 'and said unto the people.'

It is *too much for you to go up*] The sense intended is probably given in the margin of R. V. 'Ye have gone up long enough.' To the mind of the Jew there might be a reason for ceasing altogether to go to Jerusalem, now that the kingdoms were divided, but no excuse from the fatigue of the journey. Jeroboam's argument was 'You have chosen a new king, choose also new places for worship.' Cf. Ezek. xliv. 6, where the sense is 'Have done with your abominations.'

behold thy gods] Words very like those of the people in the wilderness (Exod. xxxii. 4) over their golden calf. But the sense is rather: 'Behold thy God.' Under this symbol of the young bull, see and recognise thy God, Jehovah. The young bull was the symbol of creative power.

29. *in Beth-el*] The well-known city in the extreme south of the tribe of Ephraim, and so just on the southern border of the new kingdom of Israel.

in Dan] The town, formerly called Laish, in the very north of Palestine, and always mentioned as a limit of the land in the phrase 'from Dan to Beersheba.' It was so remote from the influence of the rest of the nation that its inhabitants lived 'after the manner of the Zidonians.' They were, that is, sea-faring people, rather than shepherds and husbandmen like the rest of their brethren. The places chosen by Jeroboam were at either limit of his kingdom, and had been associated with religious worship in ancient times. See Judg. xviii. 30; xx. 18, 26; 1 Sam. x. 3.

30 And this thing became a sin: for the people went *to*
31 *worship* before the one, *even* unto Dan. And he made
a house of high places, and made priests of the lowest
32 of the people, which were not of the sons of Levi. And
Jeroboam ordained a feast in the eighth month, on the
fifteenth day of the month, like unto the feast that *is* in
Judah, and he offered upon the altar (so did he in Beth-el,)

30. *And this thing became a sin*] Being in contradiction of the second commandment.

for the people went to worship *before the one, even unto Dan*] It appears as though by these words it was intended to shew how fully the people were led astray. To far-off Dan even did they go. This had been associated with worship aforetime, though it was idolatrous. Judg. xviii. 30. There was no need to point out that they went to Bethel. That had been a place of worship before, and in consequence had sacred associations. Of course they were not hard to persuade to go there. But Jeroboam's device was successful in respect of the other shrine also.

The LXX. adds to this verse 'and they neglected the house of the Lord.'

31. *An house of high places*] The graven image must have its temple. So in Bethel and in Dan buildings were raised, and an eminence chosen for the site of each. Hence it is better to render the plural notion, as R. V., **houses of high places.**

and made priests of the lowest of the people] Better, as R. V. '**and made priests from among all the people.**' The noun properly means 'an end', 'an extremity.' Then in the plural, as it is here, 'the extremities,' which between them comprise the whole space of anything. Thus the word is rendered in Judges xviii. 2 (R. V.) 'five men *from their whole number*.' Here the idea is that Jeroboam's priests were taken from anywhere, and so the selection differed much from that of the southern kingdom, where one tribe alone held the priest's office. The Levites who before the division of the kingdom had been scattered among all the tribes, now, in the main, withdrew to the southern tribes (2 Chron. xi. 13, 14).

32. *And Jeroboam ordained a feast*] This was intended to be a set-off for the Feast of Tabernacles, of the celebration of which, in Jerusalem, Jeroboam had been so much in fear.

in the eighth month on the fifteenth day] The Feast of Tabernacles was on the fifteenth day of the *seventh* month (Lev. xxiii. 34). Jeroboam came as near as he could but chose a later month, perhaps induced to do so because the harvest-celebration kept at the Feast of Tabernacles could be very well placed later in the northern part of the land. Josephus (*Ant.* VIII. 8. 5) says, contrary to all other authorities, that Jeroboam's feast was in the *seventh* month.

and he offered upon the altar] The verb sometimes means 'to go up unto,' and this is represented on the margin of A. V. The text and margin change places in R. V., because the sacrificing is spoken of

sacrificing unto the calves that he had made: and he placed
in Beth-el the priests of the high places which he had
made. So he offered upon the altar which he had made in 33
Beth-el the fifteenth day of the eighth month, *even* in the
month which he had devised of his own heart; and ordained
a feast unto the children of Israel: and he offered upon the
altar, and burnt incense.

in the words which immediately follow. Read, **he went up unto,** and so twice over in verse 33.

so did he in Beth-el] The king himself took part in the dedication of the southern high place. The more distant Dan perhaps was inaugurated by some of the newly-made priests. Thus Jeroboam in some degree imitated Solomon's dedication of the Temple.

33. *which he had devised of his own heart*] This is a translation of the Keri, i.e. the marginal reading of the Hebrew. The Kethib (i.e. the written text) would be rendered 'apart,' and if it be correct must be understood, as intimating that the king consulted nobody, which comes much to the same as what we now translate. The difference to the eye between מלבד = 'apart,' and מלבו = 'from his heart' is very slight.

and he offered upon the altar, and burnt incense] The marginal note of the A. V. points out that the last verb is in the infinitive. By translating with R. V. this is made apparent in the text **and went up unto the altar to burn incense.**

ON THE ADDITION IN THE LXX. AFTER VERSE 24.

This long passage has many peculiarities not only in the arrangement, which differs considerably from that of the narrative of the Hebrew text, but also in some portions of its contents. It takes up the history at xi. 43 with Solomon's death and Rehoboam's accession. But it gives different numbers, both for the age of Rehoboam when he began to reign and for the duration of his reign, from those in the Hebrew text. Instead of 41 years old (as in xiv. 21) he is here stated to have been 16, and to have reigned 12 and not 17 years. It must be owned that the conduct of Rehoboam is much more like that of a very young man than of one who had passed middle-age. The LXX. continues the history with an account of Jeroboam, stating that his mother's name was Sarira, γυνὴ πόρνη, and that he was put over the levy of the house of Joseph. And Jeroboam built for Solomon a city, also called Sarira, in the hill country of Ephraim, and was employed in the buildings around Jerusalem, and began to aspire to the kingdom. Then follows Solomon's attempt to kill him, and his flight into Egypt, the king of which is Shishak (Σουσακίμ). After this the story is an exact parallel of what is given in the Hebrew about Hadad (xi. 19—22). Jeroboam finds favour with Shishak, and marries Ano, the elder sister of Thekemina, the wife of the king. He seeks to return, but is hardly

13 And behold, there came a man of God out of Judah by

allowed to go. At length he comes back to Sarira, gathers the people and fortifies the place. After this follows the sickness of his son and his wife's visit to Ahijah, somewhat like the narrative in xiv. 1—13. Next we are told of a gathering at Shechem where both Rehoboam and Jeroboam are present, and it is said that on this occasion Shemaiah the prophet (and not Ahijah) rent his garment and gave ten parts to Jeroboam to signify the ten tribes over which he was hereafter to be king. Next comes the account of the popular petition to Rehoboam, and his delay and final answer; then his flight from Shechem to Jerusalem and the preparations for war, which is forbidden by Shemaiah.

Among other peculiarities of this form of the story may be added that the Egyptian wife is said to have been given to Jeroboam after his first request to be allowed to depart, apparently with a view to make him more contented. In the account of the visit of inquiry about the sick child, Ahijah says, 'Thou shalt go forth from me, and it shall be when thou enterest into the city, into Sarira, that thy maidens shall come out to meet thee, and shall say, 'The child is dead,' and further on it is added 'and the cry of mourning came to meet her.' There is an addition also to the complaint which is presented to Rehoboam, 'Thy father made his yoke heavy upon us', *καὶ ἐβάρυνε τὰ βρώματα τῆς τραπέζης αὐτοῦ*, 'and he made burdensome the meat of his table'; a sentence which seems to relate to the demands made so largely on the various districts for the supply of Solomon's table. A different form is given also when the revolt begins, 'And all the people spake, as one man, each to his neighbour, and they all cried out, saying, We have no part in David &c....... Each of you to your tents, O Israel, for this man is not to be our prince or our leader.' It is also said that Rehoboam's preparation for war was made *ἐνισταμένου τοῦ ἐνιαυτοῦ*, 'when the year came round': a phrase which has very close parallels in the Greek of 2 Sam. xi. 1; 1 Kings xx. 22, 26; and is so completely after the Hebrew manner that from this and much beside in the passage we can hardly doubt that it is derived from some Hebrew original. But the numerous inconsistencies found in it make it unworthy to be put in comparison with the story as recorded in the sacred text. It partakes very much of the character of those additions which we find made in the LXX. to the story of Ezra and Daniel, and, though of interest as a specimen of this kind of literature, cannot be accepted as raising any serious questions about the general correctness of the Massoretic text in the history of Jeroboam.

Chap. XIII. 1—10. Prophecy against Jeroboam's altar in Bethel. Withering and restoration of Jeroboam's hand. (Not in Chronicles.)

1. *A man of God*] Josephus (*Ant.* VIII. 8, 5) says this prophet whom the narrative does not name was called Jadon (*Ἰαδὼν ὄνομα*).

out of Judah] Out of *Judah* to speak the word of the Lord in the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar 2 in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child *shall be* born unto the house of David, Josiah by name; and upon thee shall he offer the

Israel. Later on Israel had her own prophets. Josephus also says he came from Jerusalem.

by the word of the Lord] Those who would not follow with Jeroboam in his worship of the calves had most likely all departed from the northern kingdom. But if this were not so, God would still choose His special messenger from that portion of the people who still clung to the pure worship at Jerusalem.

and Jeroboam stood by the altar] The Hebrew is better rendered by the R. V. **was standing**. The appearance of the prophet of Judah took place at the moment when the king was about to engage in the act of worship. We cannot be sure that the offering of incense by one who was not of the priestly race would be counted a sin in the days of Jeroboam. King Solomon (1 Kings viii. 62, 63, 64) is described as offering sacrifice, peace offerings and burnt offerings, without anything to indicate that it was not lawful. But no doubt as time went on, and probably before the composition of the history before us, the persons who alone were allowed to offer at the altars were the priests and Levites.

2. *he cried against the altar in the word of the Lord*] The Hebrew is the same as in the preceding verse. Render therefore (with R. V.) '**by** the word.' The meaning is that both the journey from Judah and the prophecy were in consequence of divine instruction.

Josiah by name] The history of the fulfilment of this prophecy is in 2 Kings xxiii. 15, 16. Between the accession of Jeroboam and the accession of Josiah was an interval of about 330 years. Hence as the name of the king who should execute the threatened vengeance is mentioned, this prophecy is remarkable among the predictions of the Old Testament. There is nothing with which it can be compared except the prophecy concerning Cyrus in Isaiah xliv. 28 and xlv. 1, nor is it according to the manner of scriptural prophecies to be precise about details such as this. Hence some have thought that this verse and also other parts of the story of this chapter were brought into their present form at a later date than Jeroboam. The story of the appearance of the prophet and of his prediction were known from the first, but the details here given were inserted when the prediction was accomplished. There is certainly in verse 32 a notice of the 'cities of Samaria' which confirms this opinion. Jeroboam's capital was Shechem, and Samaria was not built, nor any district so called, till the reign of Omri the father of Ahab (1 Kings xvi. 24). Again, it is unlike the rest of the narrative of the Books of Kings that no name should be given to either of the prophets who play such a part in the story. It seems therefore probable that the chapter is taken from some

priests of the high places that burn incense upon thee, and
3 men's bones shall be burnt upon thee. And he gave a sign
the same day, saying, This *is* the sign which the LORD hath
spoken; Behold, the altar *shall be* rent, and the ashes that
4 *are* upon it shall be poured out. And it came to pass, when
king Jeroboam heard the saying of the man of God, which
had cried against the altar in Beth-el, that he put forth his
hand from the altar, saying, Lay hold on him. And his

other source than that which supplied what has gone before and what follows it. If this be so, we need not be surprised at what was noticed on the previous verse, that Jeroboam's action in approaching the altar seems noted as impious while Solomon's sacrifices are accepted. The compiler of the Books of Kings gathered his material from various sources, and did his work after Josiah was dead. There is no difficulty in understanding how by that time the story as he has given it had been put on record, and as he wished to place Jeroboam's sin in a strong light all through his history, the events here recorded were exceedingly appropriate for incorporation in his narrative.

upon thee shall he offer the priests] The verb is that which is usually rendered **sacrifice**, and it is better (with R. V.) so to translate it. Josephus states specifically 'upon thee shall he sacrifice the false priests which shall be at that time'. Not only was the king to defile the altar by casting upon it the bones of the dead, but his righteous vengeance was to fall also upon the idolatrous priests then living, and they were to be slain by him before the altars at which they ministered.

men's bones shall be burnt] R.V. **shall they burn.** There is no gain apparent in departing from the literal rendering of the original.

3. *And he gave a sign the same day*] The sign was necessary because the event foretold was to be at so remote a date that none who were living in Jeroboam's day would be alive to see it. Hence to assure them that it would come to pass a startling token of the power in which the prophet spake is exhibited by the rending of the altar and the scattering of what was on it in the presence of all who stood by. The word מופת rendered 'sign', is much more frequently used of 'wonders' and 'miracles', and it has that sense in some degree here. With this we may compare the use of τέρας as well as σημεῖον for the miracles of the New Testament.

and the ashes that are *upon it*] The Hebrew word, which is the same as that so often rendered 'fatness', applies only to the ashes *of an altar*, which would be mixed up with the fat of sacrifices burnt upon it. Hence the LXX. renders by ἡ πιότης 'the fat', or 'fatness'.

4. *he put forth his hand from the altar*] He was busy in the operations connected with the sacrifice, but the words of the prophet roused his anger, and the raised hand is the sign of his wrath, as well as a signal to those who were near him, pointing out that the speaker was to be seized. Hence it is said immediately 'which he put forth against him.' The R.V. has observed the order of the Hebrew in which the

hand, which he put forth against him, dried up, so that he
could not pull it again to him. The altar also *was* rent, 5
and the ashes poured out from the altar, according to the
sign which the man of God had given by the word of the
LORD. And the king answered and said unto the man of 6
God, Intreat now the face of the LORD thy God, and pray
for me, that my hand may be restored me again. And the
man of God besought the LORD, and the king's hand was
restored him again, and became as *it was* before. And the 7
king said unto the man of God, Come home with me, and
refresh *thyself*, and I will give thee a reward. And the man 8
of God said unto the king, If thou wilt give me half thine
house, I will not go in with thee, neither will I eat bread
nor drink water in this place: for so was it charged me by 9
the word of the LORD, saying, Eat no bread, nor drink

proper name Jeroboam comes in the second clause of the verse and not in the first: thus 'when the king heard......Jeroboam put forth, &c.'

dried up] The effect described is that of a limb becoming rigid, not so much shrivelling, as stiffening. Josephus says it was 'numbed and dead'.

6. *Intreat now the face of the Lord thy God*] Here the R. V. has adopted the rendering of the phrase by A.V. in Ps. cxix. 58; Prov. xix. 6 "Intreat now the **favour**, &c." The idea of the original word is that of soothing, so as to relax the frowns and anger of any one, and hence to gain favour instead of displeasure. We are not to conclude because Jeroboam says 'the Lord thy God' that he himself had ceased to acknowledge Jehovah. But in the present circumstances God was evidently more favourable to the prophet than to the king and this Jeroboam intends to express.

and pray for me] These words are omitted in the LXX. (*Vat.*).

besought the Lord] The expression is exactly the same in the Hebrew as in the former part of the verse. So the R. V. has here '**intreated** the Lord'. To insert 'the favour' a second time would make the verse read heavily, but there seems no reason for varying the verb.

7. *Come home with me*] The subsequent narrative shews that there was no alteration in Jeroboam's feelings or intentions in consequence of what had occurred. He still went on in his evil way. But he would fain have the man of God continue in his company a while, that his people might not be terrified by what had happened and decide to break off from the calf-worship and go up to Jerusalem to the Temple again.

8. *neither will I eat bread nor drink water*] There was to be no communion between the idolaters and the worshippers of Jehovah; and this is strongly marked by the refusal of the prophet even to taste food with the king, which he tells him was the command of the Lord.

10 water, nor turn again by the *same* way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his son came and told him all the works that the man of God had done *that* day in Beth-el: the words which he had spoken

12 unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came

9. *nor turn again by the* same *way*] There is nothing in the original for 'same'. Therefore the R.V. is more close to the text, in giving **neither return by the way** as in the following verse in A.V. The injunction to go back by another way was given lest after what happened in Bethel those who had seen him coming might try to detain him and he be thus tempted to lessen the effect of his mission. The refusal to eat and the hurried departure were to shew how the Lord was grieved at the national sin.

11—22. THE PROPHET OF JUDAH IS DECEIVED AND BROUGHT BACK TO BETHEL. (Not in Chronicles.)

11. *Now there dwelt an old prophet in Beth-el*] Josephus describes him as 'a wicked old man, a false prophet, whom Jeroboam had in honour, being deceived by him because he spake things to his liking'. He says too that 'he was bedridden' 'because of the weakness of old age, (though this is difficult to reconcile with his riding forth after the man of God,) and that when he heard of all that had taken place he was fearful that the stranger would surpass him in the estimation of Jeroboam, and gain more honour than he'. The man can hardly have been a true prophet of Jehovah, or he would not have countenanced, even by the presence of his sons, the calf-worship which God had forbidden. His favour with the king, and his desire to retain it, are Josephus' exposition of the story.

and his son came] R.V. **and one of his sons came.** The noun and the two verbs 'came' and 'told' are singular, but before the close of the verse there comes in a plural verb and pronoun '*they* told also to *their* father'. The language is very natural. One son was the principal reporter, but when the story was dwelt upon the rest filled out the narrative till the father had a complete knowledge of the whole occurrence. Instead of the final words of this verse 'them they told also to their father' the LXX. has καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν. The same phrase is employed in Judges xviii. 23 of persons turning round on hearing a cry, and the text of the LXX. probably implies that the father's attention was arrested by the story.

12. *For* (R.V. **Now**) *his sons had seen*] This rendering is in accordance with the Massoretic pointing וַיִּרְאוּ but all the Versions translate as if the verb had been וַיַּרְאוּ, the Hiphil, 'and his sons shewed *him*'.

from Judah. And he said unto his sons, Saddle me the ass. 13
So they saddled him the ass: and he rode thereon, and went 14
after the man of God, and found him sitting under an oak:
and he said unto him, *Art* thou the man of God that camest
from Judah? And he said, I *am*. Then he said unto him, 15
Come home with me, and eat bread. And he said, I may 16
not return with thee, nor go in with thee: neither will I eat
bread nor drink water with thee in this place: for it was said 17
to me by the word of the LORD, Thou shalt eat no bread
nor drink water there, nor turn again to go by the way that
thou camest. He said unto him, I *am* a prophet also as 18
thou *art;* and an angel spake unto me by the word of the
LORD, saying, Bring him back with thee into thine house,
that he may eat bread and drink water. *But* he lied unto
him. So he went back with him, and did eat bread in 19
his house, and drank water. And it came to pass, as they 20
sat at the table, that the word of the LORD came unto the

14. *under an oak*] The tree named in the Hebrew is probably the terebinth. The noun has the article in the original, and it refers perhaps to some well-known tree which was a landmark in the neighbourhood. The terebinth is a very longlived tree, and an aged one would be sure to become noted.

16. *in this place*] The prophet had not gone far from Bethel before he sat down to rest. The events of the day had been such as to ask for it.

18. *He said unto him*] The Hebrew has the conjunction '**And** he said': there is no reason for its omission in the English.

I am *a prophet also*] The order of the R.V. is to be preferred. 'I also am a prophet' i.e. as well as you.

an angel spake unto me] The old prophet does not lay claim to so solemn a message, as that which the prophet of Judah had received directly 'by the word of the Lord.' And in this the Judæan prophet's sin lay that he did not seek as much confirmation for the reversed order as he had for that which came to him at first.

19. *So he went back with him*] The LXX., by reading slightly different vowel points, renders 'So he turned him back'. Josephus thinks these things were from God as in the case of the hardening of Pharaoh's heart. 'These things happened, I think, according to the will of God, that Jeroboam might give no heed to the words of Jadon, as he had been convicted of falsehood', i.e. he had said he would not return, and then had done so.

20. *as they sat at the table*] They were having a proper meal. The expression 'to eat bread and to drink water' signifies 'to take food and drink' and must not be understood literally. The idea meant to be conveyed by the prohibition is that nothing of any sort was to be taken.

21 prophet that brought him back: and he cried unto the man
of God that came from Judah, saying, Thus saith the Lord,
Forasmuch as thou hast disobeyed the mouth of the Lord,
and hast not kept the commandment which the Lord thy
22 God commanded thee, but camest back, and hast eaten
bread and drunk water in the place, of the which *the Lord*
did say to thee, Eat no bread, and drink no water; thy
carcase shall not come unto the sepulchre of thy fathers.
23 And it came to pass, after he had eaten bread, and after
he had drunk, that he saddled for him the ass, *to wit*, for
24 the prophet whom he had brought back. And when he

21. *as thou hast disobeyed*] The expression is precisely the same as in verse 26 below. There the A.V. has 'disobedient unto', and for the sake of consistency that rendering has been adopted here by R.V. 'as thou hast **been disobedient** unto'. A very frequent translation is 'to rebel against the word of the Lord'. See margin of R.V.

22. the Lord *did say to thee*] There is no need for the italics of the A.V. There can be no mistaking who is meant if we render (with R.V.) '**he** said to thee.'

thy carcase shall not come unto the sepulchre of thy fathers] With the Jews, as since with Christians, burial rites were much regarded. To be cast out unburied was deemed a great calamity (cf. Ps. lxxix. 3; Jer. xiv. 16), and a judgement for sin, as in the case of Jezebel (2 Kings ix. 10). To be buried by the side of one's ancestors shews that all care has been bestowed upon the corpse. In the present instance the deprivation of such burial is equivalent to death in some unusual way and at a distance from home.

23—32. THE PROPHET OF JUDAH IS SLAIN. HE IS BURIED, AND HIS WORDS CONFIRMED, BY THE OLD PROPHET. (Not in Chronicles.)

23. *he saddled for him the ass*] There has been no mention before of an ass belonging to the prophet of Judah, but as travelling was ordinarily performed in this way, we may suppose that he had ridden from Jerusalem, and had been riding back. Instead of the concluding words of this verse 'to wit, for &c.' the LXX. has 'and he turned and went away.'

Because the word 'prophet' נביא is not used elsewhere in the story for the Judæan prophet, who is always called 'a man of God,' some have rendered the last part of this verse 'he saddled for him the ass, the ass belonging to the prophet who had brought him back.' But it seems far more natural to take the לו=*for* him, as in close relation to the לנביא=*for* the prophet, as they are both introduced by the same preposition.

was gone, a lion met him by the way, and slew him: and
his carcase was cast in the way, and the ass stood by it, the
lion also stood by the carcase. And behold, men passed 25
by, and saw the carcase cast in the way, and the lion standing
by the carcase: and they came and told *it* in the city
where the old prophet dwelt. And when the prophet that 26
brought him back from the way heard *thereof*, he said, It *is*
the man of God, who was disobedient unto the word of the
LORD: therefore the LORD hath delivered him unto the lion,
which hath torn him, and slain him, according to the word
of the LORD, which he spake unto him. And he spake to 27
his sons, saying, Saddle me the ass. And they saddled *him*.
And he went and found his carcase cast in the way, and the 23
ass and the lion standing by the carcase: the lion had not
eaten the carcase, nor torn the ass. And the prophet took 29
up the carcase of the man of God, and laid it upon the ass,
and brought it back: and the old prophet came to the city,
to mourn and to bury him. And he laid his carcase in his 30
own grave; and they mourned over him, *saying*, Alas, my
brother. And it came to pass, after he had buried him, 31

24. *a lion met him*] That beasts of prey were common in the land at this time we may see from the history of the shepherd life of David, where he encountered both a lion and a bear (1 Sam. xvii. 34). The death of the prophet was caused by a stroke of the beast's paw, but to shew that it was a visitation of the Lord, the natural instinct of the lion to devour what it has slain is checked, and instead of tearing the body, it stands by it as a guard.

25. *told* it *in the city where the old prophet dwelt*] As Bethel has been already mentioned it is not easy to see why this circumlocution is made use of. Perhaps the idea is that the news was carried in all directions by the passers by and so came among other places to that where he dwelt whom it specially concerned.

26. *disobedient unto the word*] The R.V. gives here as the A.V. in verse 21 **unto the mouth**. This is the literal rendering, and is as intelligible as the other. The LXX. (*Vat.*) gives for this verse only: 'And he who brought him back from the way heard it and said, This is the man of God who rebelled against the word of the Lord.' The next verse (27) is not represented at all in that version.

29. *to mourn and to bury him*] These words are also left out in the LXX. (*Vat.*).

30. *in his own grave*] Treating him as though he had been one of his own family.

Alas, my brother] This seems to have been a form of lamentation used over the dead. Cf. Jer. xxii. 18.

that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried;
32 lay my bones beside his bones: for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.
33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he
34 became *one of* the priests of the high places. And this thing

31. *lay my bones beside his bones*] Here the LXX. adds 'in order that my bones may be preserved along with his bones.' And Josephus expands this idea thus: "for he would not be outraged after his death if he were buried along with him, for the bones would not be recognized." After which he adds to the story: "And having buried the prophet and given this charge to his sons, being wicked and impious he goes to Jeroboam and says: 'Why wast thou troubled by the words of that foolish man?' And when the king related what had happened to the altar and to his own hand, calling the man a truly divine and excellent prophet, he began to efface this opinion of him by calumnious words and by using misleading language about the things which had occurred, to weaken their real import. For he tried to persuade him that his hand had become numb through fatigue in lifting the victims, and that when relieved it had returned to its natural state; and that the altar being new and having so many large victims put on it was broken and fell to pieces by the weight of its load. He also pointed to the death of him who had foretold these signs, how he was slain by the lion."

32. *high places which* are *in the cities of Samaria*] On the building of Samaria, see 1 Kings xvi. 24. The occurrence of these words in the narrative seems clear evidence that the story in its present form is not contemporary with the events, and may therefore have been written down even later than Josiah's time. See above on verse 2.

33—34. JEROBOAM GOES ON IN HIS EVIL WAY. (Not in Chronicles.)

33. *made again of the lowest of the people*] R.V. **made again from among all the people.** See note on xii. 31 above.

he consecrated him] The Hebrew expression is 'he filled his hand.' See margin of A.V. The idea is 'he intrusted this solemn office to his charge.'

and he became one of *the priests of the high places*] The insertion of the italic 'one of' shews that the construction is irregular. The R.V. gives, **that there might be priests of the high places.** But the awkwardness of the Hebrew which has the verb in the singular and the noun in the plural is not removed thereby. It can be explained but not imitated in a translation. 'Whosoever would' in the previous clause is singular in form but plural in notion. Hence the latter por-

became sin unto the house of Jeroboam, even to cut *it* off,
to and destroy *it* from off the face of the earth.

At that time Abijah the son of Jeroboam fell sick. And 14
Jeroboam said to his wife, Arise, I pray thee, and disguise 2
thyself, that thou be not known to be the wife of Jeroboam;
and get thee *to* Shiloh: behold, there *is* Ahijah the prophet,
which told me that I should be king over this people. And 3
take with thee ten loaves, and cracknels, and a cruse of

tion of the verse says 'whosoever would he became,' but as there were many who did so, the result was not one priest but many 'priests of the high places.'

34. The Hebrew text here also is not clear. Literally it is 'in this thing there came to be &c.' But the A.V. and all other versions translate as though the Hebrew were the same as in the beginning of xii. 30. Probably the variation is only a slip of the scribe.

to cut it *off and to destroy* it] God's judgement wrought the destruction, but yet it was the sin which called it forth. Hence the sin may be called the destroying power. Nadab the son of Jeroboam reigned only two years (xv. 25), and then met a violent death at the hand of Baasha.

CHAP. XIV. 1—20. JEROBOAM'S INQUIRY CONCERNING HIS SICK CHILD. THE PROPHET'S ANSWER. CLOSE OF JEROBOAM'S REIGN. (Not in Chronicles.)

1. *At that time*] The order of the narrative shews that the writer of Kings connects the sickness of Jeroboam's son with the events which have been narrated in the previous chapter in the nature of a divine judgement. The whole of this section 1—20 is omitted by the LXX. (*Vat.*)

2. *and disguise thyself*] She was to put on such a dress that no one would recognise her for the queen. Jeroboam no doubt felt that the prophets generally were against him, and that if it were known that he was the applicant, he would receive an unfavourable answer. Josephus describes the queen as putting aside her royal robe, and assuming the dress of a private person. Otherwise she could scarcely have gone abroad on her errand. Of course she was also to conceal her identity from Ahijah, but as he was not able to see, the dress would have mattered little on his account. In the LXX. (*Alex.*) it is said 'they shall not know thee', i. e. people generally.

Ahijah] On Ahijah and Shiloh see above on xi. 29.

which told me that I should be king] R.V. '**Which spake concerning me** that I should be king'. This is somewhat nearer to the Hebrew, but the difficulty is in the word rendered 'that I should be king' which is a noun with a preposition לְמֶלֶךְ='for a king', where we should have expected rather the verbal form לִמְלֹךְ.

3. *cracknels*] The word so rendered is found only here and in

honey, and go to him: he shall tell thee what shall become of
4 the child. And Jeroboam's wife did so, and arose, and went *to*
Shiloh, and came *to* the house of Ahijah. But Ahijah could
5 not see; for his eyes were set by reason of his age. And the
Lord said unto Ahijah, Behold, the wife of Jeroboam com-
eth to ask a thing of thee for her son; for he *is* sick: thus
and thus shalt thou say unto her: for it shall be, when she
cometh in, that she shall feign herself to be another *woman*.
6 And it was *so*, when Ahijah heard the sound of her feet, as
she came in at the door, that he said, Come in, thou wife of
Jeroboam; why feignest thou thyself to be another? for I *am*
7 sent to thee *with* heavy *tidings*. Go, tell Jeroboam, Thus
saith the Lord God of Israel, Forasmuch as I exalted thee
from among the people, and made thee prince over my

Joshua ix. 5, of the bread of the Gibeonites, which *became mouldy*. Some take the word there in the sense of *crumbling*, so dry that it crumbled into bits. In the present passage however it must mean a sort of cake, perhaps dry baked. The whole of the present which the queen was to take with her was such as a woman of humble position would bring. The traditional interpretation of the Talmud makes the word to mean small cakes about the size of half an egg. The LXX. (*Alex.*) adds as explanatory, that they were for the prophet's children.

and a cruse] The word only occurs here and in Jer. xix. 1, 10, where it is rendered 'bottle'.

he shall tell thee what shall become of the child] It reveals to us a singular condition of mind, when we see the king confident in the prophet's power of foretelling the future even in the case of an individual life, and yet thinking that the queen could go to him with her question and he not know who was making the inquiry.

4. *for his eyes were set*] The same expression is used of Eli, 1 Sam. iv. 15. The idea is of one whose eye has lost its power so that the light no longer acts upon it to enlarge or contract the pupil.

5. *to ask a thing of thee*] The precise expression is not found again. The R.V. gives the rendering 'to inquire', which is most common for the verb, and regards the noun as expository, and so leaves it unrendered. The rendering of the A.V. misrepresents the mission. It was not to ask something for her son, but to inquire concerning him.

thus and thus shalt thou say] The writer, knowing that immediately he will record the conversation, abbreviates his story thus to avoid repeating twice the same words. The same expression is found in Judges xviii. 4.

6. *For I* am *sent to thee* with *heavy* tidings] The LXX. (*Alex.*) rendering, which gives a word for word version of the Hebrew, will explain the italics of the A. V. *καὶ ἐγὼ εἰμὶ ἀπόστολος πρός σε σκληρός.*

people Israel, and rent the kingdom away from the house of 8
David, and gave it thee; and *yet* thou hast not been as my
servant David, who kept my commandments, and who followed me with all his heart, to do *that* only which *was* right
in mine eyes; but hast done evil above all that were before 9
thee: for thou hast gone and made thee other gods, and
molten images, to provoke me to anger, and hast cast me
behind thy back: therefore, behold, I will bring evil upon 10
the house of Jeroboam, and will cut off from Jeroboam *him
that* pisseth against the wall, *and him that is* shut up and
left in Israel, and will take away the remnant of the house of
Jeroboam, as *a man* taketh away dung, till it be all gone.

9. *but hast done evil above all that were before thee*] This must refer not only to the kings who had preceded Jeroboam, but to the cases of idolatry in the earlier days, e.g. of the Judges. There had been no such instance of sin in the lives of David or of Saul, and Solomon's transgression had been the building of temples and the setting up of images for his strange wives, who were already idolaters.

for thou hast gone] R. V. '**and** thou hast gone'. The conjunction is the simple copulative.

other gods] So certain was the making of an image, even if it was to represent Jehovah, to lead to the introduction of false worship, that God speaks of it as already effected.

and hast cast me behind thy back] An expression indicative of the extremest contempt. It is used Neh. ix. 26 of the whole national sin which led to the captivity, and in Ezek. xxiii. 35, where the prophet is describing the apostasy of Aholibah.

10. *and will cut off*] The entire family is to be exterminated. R.V. 'will cut off from Jeroboam **every man child**'.

and him that is *shut up and left in Israel*] There is no conjunction at the beginning of this phrase, which is used to explain the comprehensiveness of what has gone before. The words are alliterative, and apparently proverbial, in the original. The R.V. has given the sense somewhat more fully: 'him that is shut up and him that is left **at large**'. That is whether a man be young and so under wardship, or older, and free to go about as he pleases. Hence the expression amounts to 'young and old'.

and will take away the remnant] The verb is one that is frequently used of exterminating wickedness and the wicked, but the word translated 'remnant' is only a preposition meaning 'after'. The sense is 'I will clear away after the house of Jeroboam', i.e., not only that they shall be taken away, but all traces of their existence shall be removed. As the verb in the latter clause would be most naturally rendered by 'sweep', the R.V. has translated the whole passage 'and will **utterly sweep away** the house of Jeroboam, as a man **sweepeth away** dung', where 'utterly' gives the force of the literal rendering very well.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat:
12 for the Lord hath spoken *it*. Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city,
13 the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the
14 Lord God of Israel in the house of Jeroboam. Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.
15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking

11. *shall the dogs eat*] It was this circumstance which rendered it so horrible to the Oriental mind to be cast out unburied. The dogs of an Eastern city were many and devoured all they found.

12. *to thine own house*] There is nothing in the text to represent 'own'. It adds nothing to the sense, and may be omitted.

13. *And all Israel shall mourn for him*] Abijah, though called 'a child' in verses 3, 12 and 17 must have been of such an age as to exhibit qualities that made him beloved of the people. The Hebrew word for 'child' in verses 3 and 17 (not in 12) is the same which Solomon uses of himself in iii. 7 above. See note there.

there is found some *good thing toward the Lord*] Out of this expression has grown the Jewish tradition that Abijah endeavoured, contrary to the wish of his father, to encourage the people to go up to Jerusalem to worship, and removed hindrances that had been put in the way of such journeys. This was his goodness *toward* the Lord.

14. *that day*] i.e. On which the Lord hath appointed: the day when the new king shall arise.

but what? even now] This elliptic phrase seems to be best filled out somewhat thus. But what (am I saying? Why do I speak of that day? It will so soon come to pass that I may call it) even now.

15. *as a reed is shaken*] For this figure of entire instability, cf. Matt. xi. 7 'a reed shaken with the wind'. And here the root is planted amid the water, which will make it more tottering still.

beyond the river] i.e. The River, *par excellence*, the Euphrates.

their groves] R.V. **their Ashêrim.** This is a plural form of the word Ashêrah, which is the name of a goddess worshipped with rites similar to those of Baal-worship. The plural probably denotes the wooden images of the goddess, which are mentioned as early as Exod. xxxiv. 13, and the worship of which was common in the time of the Judges (cf. iii. 7), and then for some interval laid aside, but revived under the kings.

the Lord to anger. And he shall give Israel up because of 16
the sins of Jeroboam, who did sin, and who made Israel to
sin. And Jeroboam's wife arose, and departed, and came 17
to Tirzah: *and* when she came to the threshold of the door,
the child died; and they buried him; and all Israel mourned 18
for him, according to the word of the Lord, which he spake
by the hand of his servant Ahijah the prophet. And the 19
rest of the acts of Jeroboam, how he warred, and how he
reigned, behold they *are* written in the book of the chronicles of the kings of Israel. And the days which Jeroboam 20
reigned *were* two and twenty years: and he slept with his
fathers, and Nadab his son reigned in his stead.

16. *and he shall give Israel up*] i.e. Into the hands of their enemies.

who did sin, and who made Israel to sin] It is better with R.V. to take the relative as refering to 'the sin.' Render, **which he hath sinned and wherewith he hath** made Israel to sin.

17. *and came to Tirzah*] This place has not been identified with certainty. It was an ancient city, mentioned first Josh. xii. 24. Its beauty is celebrated in Cant. vi. 4. Jeroboam, as we see here, made it a royal residence, and it was so used, and by some kings as a place of burial, till Omri built Samaria. It was almost certainly on the west of Jordan, and probably not far from the present *Nablous*. The LXX. (*Alex.*) gives εἰς γῆν Σαριρά, on which see xii. 2 additional note.

to the threshold of the door] The Hebrew (as R.V. gives) has 'the threshold of the **house.**'

18. *and they buried him*] The R.V. transposes 'all Israel,' putting it before 'buried,' and thus the sentence assumes an English form. The Hebrew puts 'all Israel' at the end of the clause.

by the hand of] A common Hebrew form for the simple 'by.' Cf. viii. 53 above.

19. *how he warred*] His war with Abijah king of Judah is spoken of in 2 Chron. xiii. 3—20. The history in that place describes Jeroboam's defeat, and the loss of five thousand of his men, and the capture of several Israelite cities by the king of Judah. The wars of Jeroboam with Rehoboam are alluded to below (xv. 6).

20. *two and twenty years*] So that Jeroboam's death occurred in the second year of the reign of Asa, king of Judah. Cf. xv. 9, 25. It appears from 2 Chron. xiii. 20 to have been by some sudden visitation. 'The Lord struck him, and he died.'

Nadab his son] We have only Abijah and Nadab mentioned of Jeroboam's family, but perhaps we may infer from the language of xv. 29, that these were not the whole of his children.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he *began* to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah
22 an Ammonitess. And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had
23 done. For they also built them high places, and images,

21—24. THE SINFUL REIGN OF REHOBOAM IN JUDAH. (2 Chron. xii. 13.)

21. *Rehoboam* was *forty and one years old*] As Solomon's reign lasted forty years (xi. 42), this son must have been born a year or more before his father came to the throne, and Solomon must have married this Ammonitish wife, Naamah, before Pharaoh's daughter. The age of Rehoboam makes it strange that he should have been led by the counsels of young men rather than the elders, as we read in chap. xii., and appears to contradict the words of 2 Chron. xiii. 7, where Rehoboam is described as 'young and tender-hearted' and not able to withstand the rebellion of Jeroboam. Hence the reading of a few MSS. in this passage, of 21 for 41 years, has been thought more probable, though it is not supported either by Josephus or by the narrative of Chronicles (2 Chron. xii. 13). May it not have been that the compilers used different documents and did not try to reconcile them?

the Lord did choose] R.V. 'the Lord **had chosen.**' The choice had been made long before.

his mother's name] The high position and great influence of the queen-mother in Oriental courts accounts for the regular mention of the mother's name in the history of each king's reign. (See above on xi. 19.) This Ammonitish princess must probably have been an idolatress, so that even in his father's time, if the chronology of this verse be correct, the heart of Solomon went after strange women. The R.V. notes that the national designation of this princess has the article '**the** Ammonitess', she was probably well known.

22. *did evil*] R.V. **did that which was evil.** The Hebrew text is better represented by this fuller translation.

provoked him to jealousy] Jehovah had called himself a *jealous* God, when the Law was given on Sinai (Exod. xx. 5).

which they had committed] The word 'had' is better omitted. The Hebrew has no power of marking such a pluperfect tense in verbal inflexions, and the context must be our guide to such a shade of meaning. Here it is not appropriate for the sins were still continuing. In the previous verse the English pluperfect appears preferable as a translation of the same Hebrew tense for the choice of God had been made long before the days of Rehoboam.

23. *high places*] We read constantly of 'houses' of the high places, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: *and* they did 24 according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, 25 *that* Shishak king of Egypt came up against Jerusalem: and 26 he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen 27 shields, and committed *them* unto the hands of the chief of

and it is to these erections on some lofty hills that the 'building' here spoken of applies. See above, xii. 31.

images] The R.V. renders by **pillars**, with 'obelisks' in the margin. And this appears more correct than A.V. There is nothing in the word itself to denote an image. The root signifies 'to set up,' and this noun is applied to the stones which Jacob set up (Gen. xxviii. 18, xxxi. 45, xxxv. 14), and which Joshua set up (Josh. iv. 9) when the people had passed over Jordan. Probably therefore the erections made in Judah were only large stones. The name is given also to the 'obelisks' which stood at the entrance of the Temple of the Sun in Heliopolis (Jer. xliii. 13).

and groves] R.V. **Ashêrim.** See above on verse 15.

24. *which the Lord cast* (R.V. **drave**) *out*] The change of R.V. brings the expression into harmony with nearly all the rest of the places where this verb occurs. The same alteration is needed in 1 Kings xxi. 26; 2 Kings xvi. 3, xvii. 8, xxi. 2, but has not been made in R.V.

25—31. SHISHAK KING OF EGYPT INVADES JUDAH. DEATH OF REHOBOAM. (2 Chron. xii. 2—4 and 9—16).

25. *Shishak king of Egypt*] See on xi. 40. Shishak is there represented as giving a friendly reception to Jeroboam. It may have been at Jeroboam's prompting that the invasion of Judah was undertaken by him within such a short time after Rehoboam's accession. A monument of this king, the first of the 22nd dynasty, has been discovered at Karnak in Upper Egypt, recording his conquests and the names of certain towns which he had taken in Palestine.

26. *he even took away all*] Instead of these words the LXX. gives: 'and the golden shields which David took from the hands of the servants of Hadadezer king of Zobah and brought them to Jerusalem.' On these captures of David see 2 Sam. viii. 7.

On the shields of gold made by Solomon cf. 1 Kings x. 17. At the close of the verse the LXX. adds that Shishak 'brought' his booty 'into Egypt.'

27. *brasen shields*] R.V. '**shields of brass**' (or, rather, 'bronze')

28 the guard, which kept the door of the king's house. And
it was *so*, when the king went *into* the house of the LORD,
that the guard bare them, and brought them back into the
29 guard chamber. Now the rest of the acts of Rehoboam,
and all that he did, *are* they not written in the book of the
30 chronicles of the kings of Judah? And there was war
31 between Rehoboam and Jeroboam all *their* days. And
Rehoboam slept with his fathers, and was buried with his
fathers in the city of David. And his mother's name *was*
Naamah an Ammonitess. And Abijam his son reigned in
his stead.

15 Now in the eighteenth year of king Jeroboam the son of

which is the form in 2 Chron. xii. 10, and which represents the original more precisely.

chief of the guard] The margin of A.V. gives Heb. *runners.* We see from this that the Cherethites (or Cretans) and Pelethites, of David and Solomon, had disappeared, and that Rehoboam had only native troops, and those much more meanly armed.

28. *And it was* so, *when*] For 'when' the R.V. gives, **as often as.** The Hebrew word is not common. It occurs 1 Sam. xviii. 30; 2 Kings iv. 8; in the latter place the A.V. gives 'as oft as,' and in the former the R.V., has changed 'after' into 'as often as,' with a great improvement to the sense.

30. *all* their *days*] R.V. **continually**: as the same words are rendered in a very similar passage about Saul and David in A.V. 1 Sam. xviii. 29.

31. *and his mother's name—Ammonitess*] These words, which are identical with the closing paragraph of verse 21 are omitted, by the LXX. (*Vat.*). Their occurrence twice so close together seems to shew that the compiler of 1 Kings was drawing from several sources, and that he copied verses 21—24 from one narrative just as they stood, and verses 25—31 from another, which both contained the same piece of information about Rehoboam's mother. Here as in verse 21 we should render '**the** Ammonitess.' In the long passage which the LXX. inserts after verse 24 of chap. xii. (see additional note thereon) she is called *Ναανὰν θυγάτηρ Ἄνα υἱοῦ Ναὰς βασιλέως υἱῶν Ἀμμών.* The king intended by these words is probably Hanun, the son of Nahash, of whom we hear something in 2 Sam. x. If Hanun became reconciled to David after the events there related, the marriage of Solomon with his daughter might have been one item in their treaty of friendship. But the authority of the addition in the LXX. is not very great.

Abijam his son] Called in 2 Chron. xii. 16, and elsewhere, *Abijah.*

CH. XV. 1—8. ABIJAM, KING OF JUDAH. (2 Chron. xiii. 1—2.)

1. *reigned Abijam over Judah*] Better, with R.V. **began** *Abijam* **to reign.** This is the sense of the verb here, though in the next verse

Nebat reigned Abijam over Judah. Three years reigned 2
he in Jerusalem. And his mother's name *was* Maachah,
the daughter of Abishalom. And he walked in all the sins 3
of his father, which he had done before him: and his heart
was not perfect with the LORD his God, as the heart of
David his father. Nevertheless for David's sake did the 4
LORD his God give him a lamp in Jerusalem, to set up his
son after him, and to establish Jerusalem: because David 5
did *that* which *was* right in the eyes of the LORD, and turned
not aside from any *thing* that he commanded him all the
days of his life, save only in the matter of Urijah the Hittite.

it must be simply 'reigned.' The A.V. renders it 'began to reign' in verse 25 of this chapter, and elsewhere.

Abijam] The LXX. adds 'son of Rehoboam.' The name is *Abijah* in 2 Chron., and, comparing with other names of like formation, that appears the more correct.

2. *Three years reigned he*] If he began his reign in the eighteenth year of Jeroboam, and was succeeded by Asa (verse 9) in the twentieth year of the same king, the three years cannot have been complete. But this must frequently be noted in the chronological records of the two kingdoms, and imports an element of uncertainty into them.

Maachah, the daughter of Abishalom] In 2 Chron. xiii. 2 Abijah's mother is called 'Michaiah the daughter of Uriel of Gibeah.' But in 2 Chron. xi. 20 it is said that Rehoboam married 'Maachah the daughter of Absalom, which bare him Abijah.' *Abishalom* is only another form of *Absalom* and the person here meant may be the well-known son of David. 'Daughter' is sometimes used for 'grand-daughter. Absalom had one daughter, called Tamar (2 Sam. xiv. 27) who may have married Uriel, and have had a daughter Maachah. The מיכיהו (Michaiah) of 2 Chron. xiii. 2 must then be an error of the scribe for מעכה (Maachah), which is the name found in all other places.

3. *And he walked in all the sins of his father*] The LXX. omits 'all.' For an account of the sins of Rehoboam see above xiv. 22—24.

as the heart of David his father] The LXX. omits 'David.' The word 'perfect' as here applied to David, does not mean that he did not offend, but that he aimed at keeping the law of God, and was deeply penitent for his sin when he fell into it. It was this prompt repentance, and return to what was right, which made David to differ from most of the kings who came after him.

4. *a lamp*] Cf. above on xi. 36. The LXX. gives κατάλειμμα here = a remnant, thus expressing the sense of the original, instead of translating. Similarly in xi. 36 the rendering is θέσις = a position.

5. *save only in the matter of Urijah the Hittite*] See 2 Sam. xi. 4, 15. This clause is omitted in the LXX. Time would soften down the offence which David committed in numbering the people, so that the compiler of the narrative before us can pass it by in giving expres-

6 And there was war between Rehoboam and Jeroboam all
7 the days of his life. Now the rest of the acts of Abijam,
and all that he did, *are* they not written in the book of the
chronicles of the kings of Judah? And there was war
8 between Abijam and Jeroboam. And Abijam slept with
his fathers; and they buried him in the city of David: and
Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel
10 reigned Asa over Judah. And forty and one years reigned
he in Jerusalem. And his mother's name *was* Maachah,

sion to the high estimate which was sure to be entertained of the great king David.

6. *And* [R.V. **Now**] *there was war between Rehoboam and Jeroboam* &c.] The whole of this verse is omitted by the LXX. and it seems altogether out of place in a notice of the reign of Abijam, and has been already inserted [xiv. 30] in the history of Rehoboam, while the parallel statement in reference to Abijam comes in the next verse.

7. *Now* [R.V. **And**] *the rest of the acts of Abijam*] Consisting no doubt principally of the great victory over Jeroboam near mount Zemaraim (2 Chron. xiii. 17) which inflicted so much disaster and loss upon the northern kingdom, that Jeroboam did not recover strength again during Abijam's reign. The source from which the Chronicler drew his additional information about Abijam is called 'the commentary of the prophet Iddo.' (2 Chron. xiii. 22.)

war between Abijam and Jeroboam] Josephus (*Ant.* VIII. II. 2) says Jeroboam despised Abijam because of his youth.

8. *And Abijam slept with his fathers*] To this the LXX. adds 'in the twenty-fourth year of Jeroboam.' This statement does not quite agree with the chronology given in verses 1 and 2 of this chapter, and repeated in 2 Chron. xiii. 1—2. If Abijam came to the throne in the 18th year of Jeroboam and reigned 3 years, his death would fall in the twenty-first year of Jeroboam, or if the three years of his reign were incomplete at the beginning and end it might occur, as is said immediately in verse 9, in the 20th year of Jeroboam.

9—15. ASA KING OF JUDAH. HIS REFORMS. (2 Chron. xiv. 1—5; xv. 16—19.)

9. *In the twentieth year*] The LXX. in accordance with the addition in the previous verse says the 'twenty-fourth.'

reigned Asa] R.V. **began Asa to reign**. See on ver. 1 of this chapter.

10. *And his mother's name* was *Maachah, the daughter of Abishalom*] The most probable explanation of this clause, which is the same as in verse 2 above, is that the word 'mother' is here used for 'grandmother,' and that Asa's own mother sank into small importance in comparison with her mother-in-law. Clearly Maachah was a leader of the idol worship in the land, which made it necessary for Asa to deprive

the daughter of Abishalom. And Asa did *that* which *was* 11
right in the eyes of the LORD, as *did* David his father. And 12
he took away the sodomites out of the land, and removed
all the idols that his fathers had made. And also Maachah 13
his mother, even her he removed from *being* queen, because
she had made an idol in a grove; and Asa destroyed her
idol, and burnt *it* by the brook Kidron. But the high places 14

her of her influence. On the power wielded in the East by a queen-mother, see ii. 19 note. The LXX. (*Vat.*) gives 'Ana' as the name of Asa's mother, and not 'Maachah,' but this is not supported by any other evidence.

12. *and he took* (R. V. **put**) *away*] The same word is so rendered in 2 Chron. xv. 8, of these very reforms. Literally it means 'caused to pass by.'

idols that his fathers had made] Not only those in Judah and Benjamin, but also those that were set up in the hill country of Ephraim, in the cities which Abijam had taken from Jeroboam.

13. *And also Maachah*] Here, as above, the LXX. has *Ana*.

his mother, even her he removed] The R.V. omits 'even her'. The Hebrew has this construction, but it is Hebrew, not English, though like several other Hebrew idioms, it has become accepted, through the influence of the A.V.

from being *queen*] i.e. From the influential position of queen mother. The title is not the usual word for 'queen' but one which implies special authority and influence.

she had made an idol in a grove] R. V. 'had made **an abominable image for an Ashêrah**.' The word which the A.V. renders 'idol' is one of the numerous terms which the Hebrew language applied to the objects of idolatrous worship. It is cognate with words which signify 'horror,' 'trembling,' 'fearfulness,' and indicates an erection which was likely to excite such feelings. On 'Ashêrah,' which is used sometimes for the goddess, sometimes for the idol set up to represent her, see above on xiv. 15.

and Asa destroyed her idol] R. V. **cut down her image.** The verb indicates the manner of the destruction, and shews that the image was such that it could be cut down as you would cut down a tree. Hence most likely it was of wood, for in the next clause we find that it was burnt.

by the brook Kidron] This was rather a valley or torrent bed, which became a stream in the time of rain. It was close to Jerusalem, lying between the city and the mount of Olives. The name is connected with several events which mark it as a spot of evil fame. Beside the burning there of these idols, it was at this place that Athaliah was put to death (2 Kings xi. 16), and hither in after times many impure objects of worship and abominations were brought to be destroyed (2 Kings xxiii. 4, 6, 12; 2 Chron. xxix. 16, xxx. 14).

14. *But the high places were not removed*] R. V. **taken away.** The change is made that this passage may be rendered in the same

were not removed: nevertheless Asa's heart was perfect with
15 the LORD all his days. And he brought in *the things* which
his father had dedicated, and *the things* which himself had
dedicated, *into* the house of the LORD, silver, and gold, and
vessels.

16 And there was war between Asa and Baasha king of
17 Israel all their days. And Baasha king of Israel went up

way as 2 Chron. xv. 17, with which it is identical. In Judah (we are told 2 Chron. xiv. 5) Asa did take away the high places, but in Israel (2 Chron. xv. 17) they were not taken away. The mention of this as something which Asa might have been expected to effect shews that the conquests of his father and himself had given them much control (or influence) over the affairs of the northern kingdom. As the high places had been long tolerated, and the worship offered there had been accepted we can see how much more difficult it would be to put down this form of worship than any of the others. Hence, in spite of the continuance of the high places, Asa's heart is said to have been 'perfect with the Lord.' The worship on the high places was long kept up. They are mentioned again 1 Kings xxii. 44; 2 Kings xii. 3, xiv. 4, xv. 4, 35.

15. *And he brought in* the things *which* [R. V. **that**] *his father had dedicated, and* the things *which* [R. V. **that**] *himself had dedicated*] These apparently trivial changes of the R. V. are made so that this passage may be in accord with the identical passage in 2 Chron. xv. 18.

Here a commencement was made to supply the place of all those treasures which Shishak had carried off in the reign of Rehoboam. The silver and gold and vessels were no doubt the booty which had been taken from some conquered enemies. That it was customary thus to dedicate the booty or tribute of conquered and subject peoples we see from 2 Sam. viii. 11, where David dedicates silver and gold taken from all the nations he had subdued. And it was not a custom confined to the Hebrews, for we are told (Ezra i. 7) that Nebuchadnezzar put into 'the house of his gods' those vessels of the house of the Lord which he had brought away from Jerusalem.

into the house of the Lord] These words the R. V. places after 'brought,' for the same reason which dictated the other slight changes in the verse.

16—24. ASA'S WAR WITH BAASHA. HIS DEATH.
(2 Chron. xvi. 1—6, 11—14.)

16. *between Asa and Baasha*] Baasha obtained the throne of Israel in the third year of Asa's reign (1 Kings xv. 33) and reigned twenty-four years. So Asa was king all through Baasha's reign. Hence 'all their days' implies the whole of Baasha's reign.

17. *went up against Judah and built Ramah*] This act of Baasha's shews us that Israel must by this time have recovered some of the

against Judah, and built Ramah, that *he* might not suffer
any to go out or come in to Asa king of Judah. Then Asa 18
took all the silver and the gold that were left in the treasures
of the house of the LORD, and the treasures of the king's
house, and delivered them into the hand of his servants:
and king Asa sent them to Ben-hadad, the son of Tabrimon,
the son of Hezion, king of Syria, that dwelt at Damascus,
saying, *There is* a league between me and thee, *and* between 19
my father and thy father: behold, I have sent unto thee a
present of silver and gold; come *and* break thy league with

power and territory which had been taken from them in Jeroboam's reign (2 Chron. xiii. 19). Ramah, though lying in the hill country of Ephraim, was among the places allotted to the tribe of Benjamin (Josh. xviii. 25), so that it must have been very near to Jerusalem, and to make a fortress of it, as Baasha was now doing, was like making a blockade of Jerusalem, a condition which is described in the words which immediately follow.

18. *Ben-hadad, the son of Tabrimon* [R. V. **Tabrimmon**] *the son of Hezion, king of Syria*] This is the earliest of the three kings of this name mentioned in the Old Testament. 'Hezion' is probably the same person as the 'Rezon,' king of Damascus mentioned in 1 Kings xi. 23, and Ben-hadad I. was apparently his grandson. We cannot always determine whether the names of these kings are merely significant titles, or true names. 'Hadad' was a Syrian god, perhaps the sun-god, and Ben-hadad, 'son of Hadad' may mean one devoted to Hadad's worship. So 'Tab-rimmon' signifies 'good is Rimmon'; Rimmon being another Syrian divinity (see 2 Kings v. 18). This is much more likely to be a personal name than Ben-hadad. The war which Ben-hadad now began against Israel appears to have been continued in the days of Ahab. See below xx. 1. In the LXX. this king is called *υἱὸς Ἅδερ*.

19. There is *a league*] There is, as the italics of A. V. shew, no verb expressed in the original. The LXX. supplies the imperative *διάθου* = make. This the R. V. represents on the margin by 'Let there be.' But the concluding words of the clause seem to point to the indicative as the more suitable insertion. What Asa desires to claim is a sort of hereditary alliance, which he would best do by treating the friendship as existing and of long standing. As there was no war between Asa and Ben-hadad, the one might very naturally write to the other in brotherly language, according to the custom of monarchs.

come [R. V. **go**] and *break thy league with Baasha*] The R. V. more strictly represents the Hebrew by omitting the italic 'and,' and brings the verse into agreement with 2 Chron. xvi. 3 where the same words stand in the original. As Israel lay nearer to Damascus than did Judah, any places won from the northern kingdom would be easily included in the Syrian kingdom. Hence beside the costly

20 Baasha king of Israel, that he may depart from me. So
Ben-hadad hearkened unto king Asa, and sent the captains
of the hosts which he had against the cities of Israel, and
smote Ijon, and Dan, and Abel-beth-maachah, and all Cin-
21 neroth, with all the land of Naphtali. And it came to pass,
when Baasha heard *thereof*, that he left off building of
22 Ramah, and dwelt in Tirzah. Then king Asa made a pro-
clamation throughout all Judah; none *was* exempted: and

presents, Benhadad might see other gain in forming an alliance with Asa against Israel.

that he may depart from me] As he would naturally do to repel an invasion on the northern frontier.

20. *So* [R.V. **And**] *Ben-hadad hearkened*] The conjunction is the simple copulative, and is so rendered in the parallel place in Chronicles.

the captains of the hosts which he had] This is an attempt to represent the Hebrew construction. But it is not nearly so idiomatic as the translation in Chronicles which the R.V. has followed, that the same Hebrew might have in both places the same English rendering: **the captains of his armies.**

and smote Ijon] This town lay in the north of Palestine and belonged to the tribe of Naphtali. It was attacked and plundered again in later days by Tiglath-pileser (2 Kings xv. 29).

and Dan] This was the town formerly called Laish, which had been seized in the days of the Judges by some Danites from the south (Joshua xix. 47; Judges xviii. 29). It lay on the extreme north of the country, so that 'from Dan to Beersheba' became an expression to describe the whole country from north to south.

and Abel-beth-maachah] This city, like the rest, lay quite in the north, and was early a place of some importance. It is called 'a city and a mother in Israel' (2 Sam. xx. 19). In the parallel passage in Chronicles the name is given as 'Abel-maim,' i.e. 'Abel on the waters.'

all Cinneroth] R.V. **Chinneroth.** From the way in which it is here mentioned this appears to have been a district and not a town. It was probably named from the lake of Gennesareth, or sea of Tiberias, which was in that neighbourhood, and was anciently called 'the sea of Chinnereth' (Numb. xxiv. 11; Josh. xiii. 27).

Naphtali] This tribe lay directly in the way of Syrian and Assyrian invaders.

21. *he left off building of Ramah*] Thus releasing Jerusalem from its blockade, as Asa desired. In Chronicles it is said 'he let his work cease.'

Tirzah] A royal residence before this time. See on xiv. 17.

22. *Asa made a proclamation throughout* [R.V. **unto**] *all Judah*] Literally 'caused all Judah to hear.' The people, rather than the land, are spoken of, as is shewn by the next words 'none was ex-

they took away the stones of Ramah, and the timber thereof, where*with* Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah. The rest of all the 23
acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the

empted.' The whole labouring population was gathered on the king's requisition that the work might be completed while the pressure of the Syrians on the north was being sharply felt.

and they took [R.V. **carried**] *away the stones of Ramah*] As in many previous instances R.V. takes the rendering from Chronicles, but only that the two may be made alike where the original is the same. The king of Israel had intended to make a great fortress out of Ramah. Hence there was prepared an immense quantity of stone and wood for his fortifications. This is what is meant by 'building' in this whole passage. Ramah was to have been 'fortified', and the materials sufficed to fortify Geba and Mizpah for Judah.

built with them] R.V. **built therewith.** As in Chronicles.

Geba of Benjamin] Geba (signifying 'a hill') was on the extreme north of the kingdom of Judah, which is described (2 Kings xxiii. 8) as extending 'from Geba to Beersheba.' It is mentioned among the Benjamite towns (Josh. xxi. 17), and was one of those allotted to the priests.

Mizpah] The word signifies 'a pillar' and is the name given to several places in the Holy Land. The town spoken of in this verse is the 'Mizpah of Benjamin,' within a mile or two of Gibeah. The LXX. translates both Geba and Mizpah, giving *πᾶν βουνὸν Βενιαμὶν καὶ τὴν σκοπιάν.*

23. *The rest of all the acts of Asa*] There is a conjunction at the opening of the verse in the original. Hence R.V. **Now** the rest &c.

The reign of Asa is dealt with more fully in the book of Chronicles. Beside what is told in Kings, we learn there that he built fenced cities in Judah, because the land had rest and no war. His army is described as consisting of 300,000 men of Judah and 280,000 of Benjamin. He defeated Zerah the Ethiopian, who came against him in battle, and with the help of God drove him back as far as Gerar. A prophecy of Azariah the son of Oded encouraged the king to put down idolatry with a strong hand, and he bound his people by a solemn oath to cleave unto the Lord, and those who would not do so he put to death. Asa, we are told, was rebuked by Hanani the prophet after the withdrawal of Baasha, because he had relied on the help of the king of Syria, and he was told that from henceforth he should have wars. In anger Asa imprisoned the unwelcome prophet, and oppressed some of his people at the same time. The long reign of this king was manifestly an active time, both in the religious and political life of Judah.

the cities which he built] No doubt these are 'the fenced cities' spoken of in 2 Chron. xiv. 6, as built during the days of peace.

chronicles of the kings of Judah? Nevertheless in the time
24 of his old age he was diseased in his feet. And Asa slept
with his fathers, and was buried with his fathers in the city
of David his father: and Jehoshaphat his son reigned in his
stead.

25 And Nadab the son of Jeroboam *began* to reign over
Israel in the second year of Asa king of Judah, and reigned
26 over Israel two years. And he did evil in the sight of the
Lord, and walked in the way of his father, and in his sin
27 wherewith he made Israel to sin. And Baasha the son of
Ahijah, of the house of Issachar, conspired against him;

Nevertheless] R.V. **But.** The A.V. would make it seem as though the successes described in the early part of the verse ought to have been enough to prevent the disease here mentioned.

diseased in his feet] In 2 Chron. xvi. 12 it is added 'until his disease was exceeding great', and then as another token of his weakened trust in God the chronicler continues 'yet in his disease he sought not to the Lord, but to the physicians.'

24. *and was buried with his fathers*] There is much more detail concerning the burial in 2 Chron. xvi. 14, 'They buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art, and they made a very great burning for him.' At the funerals of the great it was the custom to burn beds and clothes, spices and other things (see Jer. xxiv. 5). In T. B. *Abodah Zarah* 11 a it is said: 'when Rabban Gamaliel the elder died, Onkelos the proselyte burned in his honour the worth of 70 minæ of Tyrian money.'

25—30. NADAB KING OF ISRAEL. BAASHA SLAYS HIM, AND ALL THAT BELONG TO JEROBOAM. (Not in Chronicles.)

25. *reigned over Israel two years*] These must have been but portions of two years. Nadab's reign began in the second year of Asa, and below (verse 31) we find that his successor began to reign in the third year of Asa.

26. *he did evil*] R.V. (as always for this definite expression) **he did that which was evil.** Nadab followed the same worship of the calves which his father had introduced. This was a most insidious fashion of idolatry, for it did not disown Jehovah, only acted against His law in making a representation for purposes of worship.

27. *of the house of Issachar*] Jeroboam's family was of the tribe of Ephraim (xi. 26), and it may have been some tribal jealousy which led a man of Issachar to exterminate the whole family of Jeroboam, and to found a new dynasty. From the message of the prophet Jehu to Baasha (xvi. 1—2) it would appear as if Baasha's attempt had been sanctioned

and Baasha smote him at Gibbethon, which *belongeth* to the
Philistines; for Nadab and all Israel laid siege to Gibbethon.
Even in the third year of Asa king of Judah did Baasha 28
slay him, and reigned in his stead. And it came to pass, 29
when he reigned, *that* he smote all the house of Jeroboam;
he left not to Jeroboam any that breathed, until *he* had
destroyed him, according unto the saying of the LORD,
which he spake by his servant Ahijah the Shilonite: because 30
of the sins of Jeroboam which he sinned, and which he
made Israel sin, by his provocation where*with* he provoked
the LORD God of Israel to anger. Now the rest of the acts 31
of Nadab, and all that he did, *are* they not written in the
book of the chronicles of the kings of Israel?

by some divine message. But none the more did Baasha improve upon the conduct of the two kings of the previous house.

at Gibbethon, which belongeth [R.V. **belonged**] *to the Philistines*] Scrivener's edition of 1611 reads *belongeth*. This was a town allotted originally to the tribe of Dan (Josh. xix. 44), and was given as a Levitical city to the Kohathites (Josh. xxi. 23), but it had been by this time taken by the Philistines, and Nadab was endeavouring to drive them out. The verb *belongeth* is only indicated by the preposition which is prefixed to the word *Philistines*, and we need not understand more by it than occupation such as conquerors take.

all Israel laid siege] R.V. **were laying siege**. The work was still in progress, and was not completed even in Baasha's reign. Cf. xvi. 15.

29. *when he reigned*, that *he smote*] R.V. **that as soon as he was king he smote**. Being an usurper he would desire to make his power secure by removing at once everyone who might become a rival. This is expressed in the original, and the R.V. seems to bring it out fully. Thus God used the policy of Baasha to fulfil the prophecy against Jeroboam.

by his servant] The Hebrew says **by the hand of his servant**, and as this mode of expression is not uncommon in the Old Testament, the R.V. has given the full form. For the threat against Jeroboam and the reason, see xiv. 9—11.

30. *because of* [R.V. **for**] *the sins*] In xiv. 16, words very like this clause are found, but the preposition there is a strong compound word, and 'because of' was there left as the translation. Here the original gives another and lighter preposition. Hence the seemingly unnecessary change, by which however the English reader is made to notice a difference of the Hebrew.

by [R.V. **because of**] *his provocation*] Cf. Deut. xxxii. 19; 2 Kings xxiii. 26.

32 And there was war between Asa and Baasha king of
33 Israel all their days. In the third year of Asa king of Judah
began Baasha the son of Ahijah to reign over all Israel in
34 Tirzah, twenty and four years. And he did evil in the sight
of the LORD, and walked in the way of Jeroboam and in
16 his sin wherewith he made Israel to sin. Then the word of
the LORD came to Jehu the son of Hanani against Baasha,
2 saying, Forasmuch as I exalted thee out of the dust, and
made thee prince over my people Israel; and thou hast
walked in the way of Jeroboam, and hast made my people
3 Israel to sin, to provoke me to anger with their sins; behold,

XV. 32—XVI. 7. BAASHA KING OF ISRAEL. GOD'S MESSAGES TO HIM BY THE PROPHET JEHU. (Not in Chronicles.)

32. *And there was war*] The LXX. (*Vat.*) omits this verse entirely.

33. *in Tirzah, twenty and four years*] To complete the sense the R.V. inserts in italics after 'Tirzah' the words '*and reigned*.'

Tirzah seems to have become by this time a more common royal residence than Shechem. Perhaps its extreme beauty attracted the kings and their families. Cf. Sol. Song vi. 4, 'Thou art beautiful as Tirzah'.

34. *evil*] R.V. **that which was evil.** See above on verse 26, xvi. 1.

XVI. **1.** *Then* [R. V. **and**] *the word of the Lord came*] The conjunction is the simple copula, and this verse is in close connexion with the closing sentence of the previous chapter.

Jehu the son of Hanani] This prophet, named in this chapter and in 2 Chron xix. 2, xx. 34, was the son of that prophet Hanani who rebuked Asa (2 Chron. xvi 7—10) for his alliance with the Syrians against Baasha. Jehu seems to have lived in Jerusalem, though his prophetical ministry was mainly directed to the kingdom of Israel. He rebuked Jehoshaphat king of Judah for his alliance with Ahab, and must have outlived Jehoshaphat, as a history of that king's reign is said (2 Chron. xx. 34) to be contained in this prophet's writings. Jehu must therefore have begun his labours as a prophet at an early age.

2. *I exalted thee out of the dust*] This may signify that Baasha was of humble origin; but to be chosen of God and called to the position of a ruler of Israel was great exaltation out of any station.

prince over my people] Though Israel has offended, they are still God's people. They have rejected His law, but He does not reject them. From the house of Baasha there was expected to come some amendment of the evil ways of Jeroboam.

to provoke me to anger with their sins] For the last three words the LXX. gives ἐν τοῖς ματαίοις αὐτῶν, 'with their vanities;' a common form of expression in similar phrases. See below, verse 13.

I will take away the posterity of Baasha, and the posterity
of his house; and will make thy house like the house of
Jeroboam the son of Nebat. Him that dieth of Baasha in 4
the city shall the dogs eat; and him that dieth of his in the
fields shall the fowls of the air eat. Now the rest of the 5
acts of Baasha, and what he did, and his might, *are* they not
written in the book of the chronicles of the kings of Israel?
So Baasha slept with his fathers, and was buried in Tirzah: 6
and Elah his son reigned in his stead. And also by the 7
hand of the prophet Jehu the son of Hanani came the word
of the LORD against Baasha, and against his house, even for
all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like
the house of Jeroboam; and because he killed him.

In the twenty and sixth year of Asa king of Judah *began* 8

3. *I will take away the posterity of Baasha, and the posterity of his house*] R.V. **I will utterly sweep away Baasha and his house.** Here we have precisely the same expression as in the closing words of xiv. 10, where the A.V. rendered 'take away the remnant.' See note there.

6. *So* [R.V. **And**] *Baasha slept with his fathers*] He had reigned not quite twenty-four full years. Cf. xv. 33 with xvi. 8. Tirzah was now sufficiently distinguished to be made a burial place by the kings of Israel.

7. *And also* [R.V. **moreover**] *by the hand of the prophet Jehu*] 'Moreover' connects the two prophetic messages more directly than the 'also' of A.V. The LXX. omits the words 'the prophet.'

even for (R.V. **both because of**] *all the evil*] There are two reasons given for the divine message sent to Baasha. They are both prefaced by the same preposition in the original=*because*, and it makes the verse clearer if the same word be used in both clauses in the translation.

and because he killed [R.V. **smote**] *him*] The R.V. gives on the margin 'it' for 'him.' The reference must be to Jeroboam and his house. God had raised up Baasha, and sent him against Jeroboam, but it is clear from this verse that the manner in which punishment had been inflicted by Baasha was not such as God approved of. We may compare with this the language of Isaiah (xlvii. 6) where God by the mouth of His prophet declares His wrath against His people, and how He delivered them into the hand of the king of Babylon, but at the same time shews His anger with the conqueror for the way in which he had exercised cruelty; "Thou didst shew them no mercy."

The R.V. has rendered the verb 'smote' because it is so rendered in xv. 27, 29, about the destruction of Jeroboam and of his house.

8—14. ELAH KING OF ISRAEL. (Not in Chronicles.)

8. *In the twenty and sixth year of Asa king of Judah began*]

Elah the son of Baasha to reign over Israel in Tirzah, two
9 years. And his servant Zimri, captain of half *his* chariots,
conspired against him, as he *was* in Tirzah, drinking *himself*
drunk *in* the house of Arza steward of *his* house in Tirzah.
10 And Zimri went in and smote him, and killed him, in the
twenty and seventh year of Asa king of Judah, and reigned
11 in his stead. And it came to pass, when he *began* to reign,
as soon as he sat on the throne, *that* he slew all the house
of Baasha: he left him not *one that* pisseth against a wall,
12 neither *of* his kinsfolks, nor *of* his friends. Thus did Zimri
destroy all the house of Baasha, according to the word of
the LORD, which he spake against Baasha by Jehu the pro-
13 phet, for all the sins of Baasha, and the sins of Elah his son,
by which they sinned, and *by* which they made Israel to sin,
in provoking the LORD God of Israel to anger with their

These words, like most other chronological dates, are omitted by the LXX.

in Tirzah, two years] Here as in xv. 33 the R.V. inserts in italics after 'Tirzah' the words *and reigned*, which makes the sense clearer.

9. *And his servant Zimri*] The LXX. omits 'his servant.' The expression is used of any officer who served under the king, and has no mean signification. Here 'the servant' was a chief commander of the royal troops.

as [now R.V.] *he was in Tirzah*] The strongest stop in the Hebrew occurs immediately before these words. It is therefore well to make them, in the English also, to begin a new clause.

Arza steward of his *house*] R.V. (see also A.V. margin): **Arza which was over the household.** Cf. for a similar officer over the household of Joseph, Gen. xliii. 16, 19. It would almost seem that this *major domo* was mixed up in the plot for the murder of his master. The opportunity of the absence of the troops at Gibbethon would seem very favourable for carrying out such a scheme.

10. *in the twenty and seventh year of Asa king of Judah*] Omitted as usual by the LXX. Here again if we refer to verse 8, it is plain that Elah's two years cannot have been full years.

11. that *he slew*] R.V. **smote.** The verb is the same that is constantly so rendered in all these descriptions. Zimri made a complete end, he left not a single man child.

he left...house of Baasha] All this passage is left out by the LXX.

13. by *which they sinned, and* by *which they made*] R.V. **which they sinned and wherewith they made,** as in other places. The LXX. has nothing to represent 'by which they sinned.'

vanities] This word is often employed in the Old Testament of false gods, and the worship paid to them. The idea is that such a deity is nothing, and such prayers can have no result.

vanities. Now the rest of the acts of Elah, and all that he 14
did, *are* they not written in the book of the chronicles of the
kings of Israel?

In the twenty and seventh year of Asa king of Judah 15
did Zimri reign seven days in Tirzah. And the people *were*
encamped against Gibbethon, which *belonged* to the Philistines.
And the people that *were* encamped heard say, 16
Zimri hath conspired, and hath also slain the king: wherefore
all Israel made Omri, the captain of the host, king over
Israel that day in the camp. And Omri went up from Gib- 17
bethon, and all Israel with him, and they besieged Tirzah.
And it came to pass, when Zimri saw that the city was taken, 18
that he went into the palace of the king's house, and burnt
the king's house over him with fire, and died, for his sins 19
which he sinned in doing evil in the sight of the LORD, in

15—20. ZIMRI KING OF ISRAEL. OMRI PROCLAIMED KING BY THE ARMY. (Not in Chronicles.)

15. *In the twenty and seventh year of Asa king of Judah*] The chronological note is omitted by the LXX.

And [R.V. **Now**] *the people* were *encamped against Gibbethon*] The LXX. explains 'the people' by ἡ παρεμβολὴ=the camp. It was, of course, only the army and camp-followers who were away in the land of the Philistines. Apparently the attempt to wrest Gibbethon from the Philistines had continued from the time of Nadab. But the vicissitudes of the northern kingdom had been many, and such as to hinder the prosecution of any campaign.

16. *heard say*] The distance was not great between Tirzah and Gibbethon, and it was to the army that such news would quickly be brought.

hath also slain] R.V. **smitten.** The change is made for consistency.

wherefore all Israel] The voice of the army being regarded as the voice of the nation. So 'all Israel' is used in the next verse.

Omri, the captain of the host] Omri was manifestly in chief command at Gibbethon, and though Zimri was also a military officer, yet he had not, it would seem, the popularity of Omri.

17. *and they besieged Tirzah*] Which must therefore have been a fortified town, and not a mere pleasance of the kings of Israel.

18. *the palace* [R.V. **castle**] *of the king's house*] The word is most frequently rendered 'palace' in A.V.; but here and in 2 Kings xv. 25, the sense required is some strong and well barricaded part of the royal residence, where any one might retire and the enemy be unable to reach him. The root of the noun is probably a verb implying 'height.'

19. *in doing evil*] See on xv. 34. There must have been in Zimri's conduct some very prominent acts to indicate adhesion to the worship of the calves; otherwise in a reign of seven days he would hardly have been coupled with Jeroboam as leading the people into sin. Perhaps

walking in the way of Jeroboam, and in his sin which he
20 did, to make Israel sin. Now the rest of the acts of Zimri,
and his treason that he wrought, *are* they not written in the
book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts:
half of the people followed Tibni the son of Ginath, to make
22 him king; and half followed Omri. But the people that
followed Omri prevailed against the people that followed
Tibni the son of Ginath: so Tibni died, and Omri reigned.
23 In the thirty and first year of Asa king of Judah *began* Omri
to reign over Israel, twelve years: six years reigned he in
24 Tirzah. And he bought the hill Samaria of Shemer for

he endeavoured to win popularity in this way, so as to have on his side the bulk of the nation before the action of the army in the field became known.

did make Israel sin] R.V. **to sin.** There can be no reason for varying a phrase so stereotyped as this.

21—28. TWO PARTIES IN ISRAEL. OMRI'S FOLLOWERS PREVAIL. REIGN OF OMRI, AND THE BUILDING OF SAMARIA. (Not in Chronicles.)

21. *divided into two parts*] Probably it was the civil population, which at first followed Zimri, and after his death, Tibni, while the military strength declared for their commander-in-chief Omri.

half of the people followed Tibni the son of Ginath] Of Tibni we have no information but what is to be gathered from this passage. Comparing the date of Omri's accession in verse 23, viz. the 31st year of Asa, with that of Zimri's death in the 27th year of the same king (see verse 15) we find that the struggle between the two parties was continued for four years.

22. *so Tibni died*] Here the LXX. says 'and Thamni died and his brother Joram at that time, and Ambri reigned after Thamni.' This is one of those additions which can hardly have arisen except from the existence of a different Hebrew text.

23. *over Israel, twelve years*] The R.V. inserts in italics '*and reigned*,' after 'Israel' to make the sense clear. See on xv. 33.

six years reigned he] The four years of the struggle for the throne are not counted either to Tibni or to Omri. For the commencement of Ahab's reign is put (see verse 29) in the 38th year of Asa.

24. *the hill Samaria*] This is the first historic mention of the place which subsequently became famous as the chief city in Israel, and gave name to a people and a district. Where the word occurs in 1 Kings xiii. 32, it is a later writer who is using, before its proper date, a name which to him and his readers was perfectly familiar. (See note there.) Samaria is the Greek form of the name, but the derivation from 'Shemer,'

two talents of silver, and built *on* the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the 25
eyes of the LORD, and did worse than all that *were* before him. For he walked in all the way of Jeroboam the son of 26
Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.
Now the rest of the acts of Omri which he did, and his 27
might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel? So Omri slept with 28
his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah 29
began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and

the former owner, becomes apparent if the word be written in its Hebrew form 'Shomeron.'

The LXX. inserts 'the owner of the hill' after the first mention of Shemer in this verse, as well as after the second; also it reads 'and he called the name *of the mountain where* he built' instead of the exact rendering of the Hebrew as in A.V.

25. *But Omri wrought evil in the eyes of the Lord*] R.V. **and Omri did that which was evil in the sight of the Lord.** Thus translating as in other passages.

and did worse than] R. V. **and dealt wickedly above.** Cf. 2 Kings xxi. 11.

26. *in his sin* [R.V. **sins**]. In the Hebrew text there is a various reading, the margin (*Keri*) having the singular, the text (*Kethib*) the plural, which the R.V. always translates where it can be done.

28. At the close of this verse the LXX. inserts words almost identical with chap. xxii. 41—50, about the accession and the acts of Jehoshaphat. The only variation worth noting is that it is said that Jehoshaphat began to reign in the *eleventh year of Omri*, whereas in xxii. 41, the date of his accession is given as the *fourth year of Ahab.* And this latter date the LXX. gives in xxii., where, with this change, the passage is inserted once more.

29—33. AHAB KING OF ISRAEL. HIS EXCESS OF WICKEDNESS. (Not in Chronicles.)

29. *And in the thirty and eighth year of Asa*] Here the LXX. gives 'in the second year of Jehoshaphat.' This is in harmony with the inserted passage just noticed, but of course disagrees with the date in xxii. 41 both in the LXX. itself and in the Hebrew text.

and Ahab the son of Omri reigned over Israel] These words are omitted by the LXX.: as are the words 'the son of Omri' in the next verse.

30 two years. And Ahab the son of Omri did evil in the sight
31 of the Lord above all that *were* before him. And it came
to pass, as if it had been a light thing for him to walk in the
sins of Jeroboam the son of Nebat, that he took *to* wife
Jezebel the daughter of Ethbaal king of the Zidonians, and
32 went and served Baal, and worshipped him. And he reared
up an altar for Baal *in* the house of Baal, which he had built
33 in Samaria. And Ahab made a grove; and Ahab did more

31. *as if it had been a light thing*] i.e. He was unwarned by all the visitations which had befallen the kings before him for their worship of the calves. He went further than this and introduced the worship of a false god into the land.

he took to *wife Jezebel the daughter of Ethbaal king of the Zidonians*] It was perhaps the taste for building, which manifested itself both in Omri and in Ahab, that brought them into closer alliance with Zidon; but no doubt an intercourse had been kept up ever since the days of Solomon between the two nations. But this marriage of Ahab was most fatal both to Israel and Judah. The family of Jezebel were devoted to the worship of Baal and Astarte. Josephus (cont. Apion. I. 18) mentions Eithobalus (i.e. Ethbaal) as 'the priest of Astarte' as well as king, and Pygmalion and Dido as being contemporaries of Jezebel. There was therefore great vigour in the race, and when Jezebel became queen of Israel she ruled her husband and the nation, and established the worship to which her family was so devoted. After the death of her husband, as queen-mother, she maintained her influence in the court of her son, and through her daughter Athaliah, who was married to the son of Jehoshaphat, king of Judah, she wrought much evil in the southern kingdom and all but exterminated the royal race. The doings of Jezebel form a great part of the history till her death, which is related in 2 Kings ix. The various scenes in which she appears and the evil influence which she exercised will be best noticed as the history goes on.

went and served Baal] This was very different from the sin of Solomon who out of indulgence to his foreign wives permitted temples for their gods to be set up in his land, but himself took no share in the idolatrous worship. Jezebel had a greater and worse influence over Ahab.

32. in *the house of Baal*] The LXX. renders by ἐν οἴκῳ τῶν προσοχθισμάτων αὐτοῦ = in the house of his abominations. This is after the fashion of the Jews who preferred to use the word 'bosheth' = *shame*, rather than the name 'Baal' when the latter could be avoided. Cf. the names 'Ishbosheth' and 'Mephibosheth' which are instead of 'Eshbaal' and 'Meribbaal.'

33. *And Ahab made a grove*] R.V. **the Ashêrah.** That is, the image which was to represent the female divinity, of which Baal was the male.

to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

to provoke the Lord God of Israel to anger] Here the LXX. adds 'and that his soul should be destroyed.'

34. THE REBUILDING OF JERICHO. (Not in Chronicles.)

34. *Hiel the Bethelite*] We may perhaps trace the influence here of evil surroundings. Hiel had been living at one of the seats of Jeroboam's calf-worship, and the neglect of one command had led to ignorance or disregard of another.

did...build Jericho] As the kings, Omri and Ahab, were great builders, so their wealthier subjects were led to imitate their grand works. For the command that Jericho should not be rebuilt, see Josh. vi. 26. The importance of the place lay no doubt in its neighbourhood to the passage of the Jordan, and at a time when commerce was much fostered this advantage was likely to outweigh, with such men, the prohibition which had been given so many generations before, and would be now reckoned as obsolete.

in Abiram] R.V. **with the loss of Abiram.** The R.V. explains the literal rendering of A.V. The preposition is used to express the cost or price of anything, and so here the penalty which Hiel paid for his transgression. The same change is also made in the second clause of the verse. The meaning is that between the beginning and the end of the undertaking all Hiel's children were cut off.

by Joshua] The Hebrew has 'by the hand of Joshua,' as in so many other places where a message is in question.

CHAP. XVII. 1—7. ELIJAH THE TISHBITE. HIS PROPHECY OF A DROUGHT AND ITS FULFILMENT. (Not in Chronicles.)

1. *And Elijah the Tishbite*] Elijah comes suddenly upon the scene and throughout the history his appearances are rare, sudden and brief. His history is most probably drawn from some independent narrative of the work of the prophets, and introduced here abruptly as soon as it begins to touch upon the reign of Ahab. The schools of the prophets seem to have had their origin in Samuel's day, and were founded in various parts of the land, and in connexion with them Elijah appears in Israel. He is called the Tishbite because he was born at Thisbe in the tribe of Naphtali; a place known afterwards as the birthplace of Tobit (Tobit i. 2). Josephus (*Ant.* VIII. 13, 2) says he was ἐκ πόλεως Θεσβώνης τῆς Γαλααδίτιδος χώρας, as if his birthplace had been in Gilead. For the connected history of Elijah, the student would do well to consult Mr (now Sir Geo.) Grove's Article, *Elijah*, in Smith's *Dict. of the Bible.*

17 And Elijah the Tishbite, *who was* of the inhabitants of
Gilead, said unto Ahab, *As* the LORD God of Israel liveth,
before whom I stand, there shall not be dew nor rain these
2 years, but according to my word. And the word of the
3 LORD came unto him, saying, Get thee hence, and turn thee
eastward, and hide thyself by the brook Cherith, that *is*

who was *of the inhabitants* [R.V. **sojourners**] *of Gilead*] The Hebrew noun is found frequently in the phrase 'a stranger and sojourner,' cf. Gen. xxiii. 4; Lev. xxv. 35, 47; and does not imply that the person spoken of was a native of the place mentioned thus. Hence there is no difficulty in understanding that Elijah, a native of the tribe of Naphtali, was a dweller for a time in Gilead. Such a man was likely to retire from the world and dwell alone among the mountain fastnesses. The Fathers (Epiphanius, Dorotheus, Isidore) represent Elijah as of a priestly family, but there is no warrant for the statement.

As the Lord God of Israel liveth] Elijah prefaces his message with his authority. He does not come in his own name, nor will the drought be of his bringing. He is but sent as the bearer of Jehovah's word, the word of Him whom Israel had forsaken, but who alone was worthy to be called the Living God.

but according to my word] i.e. As God shall proclaim through me; cf. xviii. 41, 44. Josephus, having in mind the disappearance of Elijah after this message and his reappearance to Ahab before the coming of the rain, makes the prophet say that there should be no rain 'except on his appearance' εἰ μὴ φανέντος αὐτοῦ. He also states that this drought is mentioned by Menander in his history of Ethbaal, the king of the Tyrians. It endured, he says, for a whole year, but after that time, on the king's earnest prayer, there came down abundant thunder showers. In Luke iv. 25 and James v. 17, the duration of the drought in Israel is said to have been three years and six months. By such long-continued want of rain there the neighbouring countries must also have been affected.

The LXX. rendering εἰ μὴ διὰ στόματος λόγου μου, is a literal translation of the Hebrew.

2. *came unto him*] The LXX. explains that it was 'unto Elijah,' which could hardly be doubted from what follows.

3. *and hide thyself*] The prophet's life would be in danger from the anger of the king and Jezebel, who would consider Elijah not merely the announcer but the cause of the drought.

by the brook Cherith, that is *before Jordan*] The rendering gives a fair representation of what was commanded, but the word rendered 'brook' is נחל *nahal*, which is really a torrent-bed, a deep ravine down which in rainy times a strong stream flowed, but which at others was nearly if not entirely dry. Such would make a good hiding-place. The situation of Cherith has not been identified. Josephus gives no form of the name, only saying that Elijah stayed παρὰ χειμάρρῳ τινί='by a certain torrent-bed.' Nor does the description 'that is before Jordan'

before Jordan. And it shall be, *that* thou shalt drink of the 4
brook; and I have commanded the ravens to feed thee there.
So he went and did according unto the word of the LORD: 5
for he went and dwelt by the brook Cherith, that *is* before
Jordan. And the ravens brought him bread and flesh in 6
the morning, and bread and flesh in the evening; and he
drank of the brook. And it came to pass after a while, that 7
the brook dried up, because there had been no rain in the
land.

help us. It probably implies that the stream from the ravine emptied itself into the Jordan, and hence the valley looked towards the river. But whether on the west side or the east we cannot tell. If the interview with Ahab was in Samaria, and Elijah travelled thence toward the east (Josephus says in contradiction of the text ‘towards the south’) it appears most likely that he crossed the Jordan, and found his retreat in the wilder parts of Gilead, which would be more distant from Ahab and less frequented than any of the ravines in the hill country of Ephraim on the east of Jordan, and with which the prophet would most likely be familiar.

4. *thou shalt drink of the brook*] The drought had not yet dried it up, but soon it would do so.

I have commanded the ravens to feed thee there] Just as in xiii. 28 the appetite of the lion which had slain the false prophet was supernaturally checked, so that he tare neither the corpse nor the ass, so here the greedy birds were to bring into the valley enough food to suffice for the prophet's wants as well as for their own. Their nests would be in the caves among which Elijah would find his best hiding-place. Many attempts have been made to explain away this verse by putting different vowel points to the word ערבים to interpret it as (1) *merchants*. This some Jews favoured as the raven was an unclean bird. But it is answer sufficient to this, that Elijah was not told to eat the ravens. (2) *Arabians*, interpreting it of travelling caravans from whom the prophet obtained what he needed to live on. But caravans keep as far away as they can from wild torrent-beds.

5. *he went and dwelt*] The first of these verbs, and, of course, the conjunction, is omitted by the LXX.

6. *And the ravens brought*, &c.] According to the LXX., the ravens brought him ‘bread in the morning, and flesh in the evening.’ Jerome in his life of Paul the hermit (§ 10) relates that a raven thus supplied the hermit's wants, ‘‘suspiciunt alitem corvum in ramo arboris consedisse, qui inde leniter subvolabat, et integrum panem ante ora mirantium deposuit.’ Those who have watched the habits of large birds like the raven can bear witness to the large supply which they bring home under ordinary circumstances, and for Elijah's sustenance their natural energy was quickened.

7. *because there had been* [R.V. **was**] *no rain*] Not only had there been none, but the drought was continuing.

8, 9 And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to
10 sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel,
11 that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of
12 bread in thine hand. And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son,

8—16. ELIJAH SENT TO ZAREPHATH AND SUSTAINED BY A WIDOW WOMAN. (Not in Chronicles.)

9. *get thee to Zarephath*] This was the city which was known in later times (Luke iv. 26) as *Sarepta*. Josephus says it lay between Sidon and Tyre. There the enemy of Baal-worship would hardly be expected to have sought refuge.

and dwell there] These words are omitted in the LXX.

I have commanded a widow woman] A source of sustenance hardly less precarious than the supply of the ravens. As in the former case, so here, the command implies that God has prompted her to fulfil His purpose. Elijah has been called, from this event, the first Apostle to the Gentiles.

10. *gathering of sticks*] R.V. modernizes the language by omitting the preposition. The abject poverty of the widow is seen from her coming forth to pick up any chance bits of wood which might have fallen from the trees outside the city walls.

11. *And as she was going to fetch* it] She is prepared to obey the request of the stranger. By her language in the next verse 'As the Lord thy God liveth' she accepts Elijah as a worshipper of Jehovah. The near neighbourhood of Phœnicia makes it easy to understand that the worship of Jehovah would be known to the inhabitants, and the woman would recognize an Israelite in Elijah both by speech and dress.

12. *meal in a* [R.V. **the**] *barrel ..oil in a* [R.V. **the**] *cruse*] The definite article is expressed in the original, and represented by the LXX. The barrel and the cruse were the special domestic articles in every house, and would be spoken of definitely.

two sticks] i.e. some small quantity. Thus we often say 'a couple' when we do not mean 'two' only.

my son] The LXX. renders by the plural 'sons,' perhaps because it is said, in verse 15, that 'she and he and *her house* did eat many days.' Josephus gives the singular 'my son' as the Hebrew.

that we may eat it, and die. And Elijah said unto her, 13
Fear not; go *and* do as thou hast said: but make me there-
of a little cake first, and bring *it* unto me, and after make
for thee and for thy son. For thus saith the Lord God of 14
Israel, The barrel of meal shall not waste, neither shall the
cruse of oil fail, until the day *that* the Lord sendeth rain
upon the earth. And she went and did according to the 15
saying of Elijah: and she, and he, and her house, did eat
many days. *And* the barrel of meal wasted not, neither did 16
the cruse of oil fail, according to the word of the Lord,
which he spake by Elijah.

And it came to pass after these things, *that* the son of 17
the woman, the mistress of the house, fell sick; and his
sickness was so sore, that there was no breath left in him.

eat it, and die] The drought had already brought so poor a person to the point of starvation.

13. *do as thou hast said*] i.e. Set about preparing bread from the meal which remains, but instead of taking first for yourselves, bring what is first ready to me.

and bring it [R.V. adds **forth**] *unto me*] It appears from what follows that Elijah dwelt afterwards in the house of the widow, but at first he waited outside till she made ready the food, which it must have needed much faith to give forth for the supply of the stranger. For 'after' R.V. reads 'after**ward**' to bring the language into accord with modern usage.

14. *God of Israel*] Omitted by the LXX., as are also, in the next verse, the words 'according to the saying of Elijah.'

15. *her house*] She had enough for all their own needs and something over, which she could give to poorer relations. The whole history of the woman shews that she knew much of the religion of the God of Israel, though we are not told how she had been brought to the knowledge.

many *days*] There is no word for 'many' as the italics shew. The Hebrews used 'days' for a long time. Thus the same word is rendered in Gen. xl. 4 'a season;' in Numb. ix. 22 'a year,' i.e. the complete round of days. The margin of A.V. has 'a full year' in the present verse.

17—24. DEATH AND RESTORATION OF THE WIDOW'S SON. (Not in Chronicles.)

17. *his sickness was so sore, that there was no breath left in him*] Josephus interprets this expression as if the youth were only seemingly dead; *τὴν ψυχὴν ἀφεῖναι καὶ δόξαι νεκρόν.* Yet both the mother and the prophet speak in the narrative of the 'slaying' of the son. The soul was departed, and it is the breathing into man of the breath of life,

18 And she said unto Elijah, What have I to do with thee, O
thou man of God? art thou come unto me to call my sin to
19 remembrance, and to slay my son? And he said unto her,
Give me thy son. And he took him out of her bosom, and
carried him up into a loft, where he abode, and laid him
20 upon his own bed. And he cried unto the Lord, and said,
O Lord my God, hast thou also brought evil upon the
21 widow with whom I sojourn, by slaying her son? And he
stretched himself upon the child three times, and cried unto
the Lord, and said, O Lord my God, I pray thee, let this
22 child's soul come into him again. And the Lord heard the

which makes him 'a living soul.' All the language of Scripture speaks in the same tone. 'When the breath of man goeth forth, he shall turn again to his earth.'

18. *What have I to do with thee?*] Used by persons who wish him whom they address to depart from them. (Cf. 2 Sam. xvi. 10; Luke v. 8).

O thou man of God?] She recognizes the sacred character of Elijah, and feels that she is in presence of one who has closer communion with the Divine power than she. 'Man of God' becomes afterwards the distinguished appellation of Elijah and Elisha.

art thou come unto me to call [R.V. **bring**] *my sin to remembrance?*] The change of R.V. brings out a little more the woman's thought. The man of God has been sojourning with her, and hence God's attention, in her idea, has been more directed to her than it would otherwise have been. Her sin in this way has been brought to His remembrance, and so He has taken the life of her son as a punishment.

19. *And he took him out of her bosom*] Her arms were clasped about the dead boy. We need not understand the expression as of a child who was still young enough to be carried in the arms, though the prophet was able to carry him into his own chamber.

into a loft] R.V. **the chamber.** The word is so rendered in verse 23, and the two should be made to agree.

20. *O Lord my God, hast thou also brought evil upon the widow*] The LXX. omits 'my God.' In 'also' the prophet refers to the other evil which was brought on Israel and Phœnicia too by the drought. The widow had shewn such faith and obedience that we may regard the prophet's question as of the nature of a petition 'Let not this evil fall upon her.'

21. *And he stretched himself*] As though he would give of his own vitality to restore the life of the boy. The LXX. reads ἐνεφύσησε τῷ παιδαρίῳ = 'he breathed upon the child.' This is an exposition of the later words which speak of the child's soul returning to him.

22. *And the Lord heard* [R.V. **hearkened unto**] *the voice of Elijah*] This is the more usual rendering of the verb followed by a preposition as here. Instead of this verse the LXX. (*Vat.*) has 'and it was so, and the child cried out.' The following words also, in verse 23 'and Elijah took the child,' are omitted in that version.

voice of Elijah; and the soul of the child came into him
again, and he revived. And Elijah took the child, and 23
brought him down out of the chamber into the house, and
delivered him unto his mother: and Elijah said, See, thy
son liveth. And the woman said to Elijah, Now *by* this I 24
know that thou *art* a man of God, and *that* the word of the
Lord in thy mouth *is* truth.

And it came to pass *after* many days, that the word of the 18
Lord came to Elijah in the third year, saying, Go, shew
thyself unto Ahab; and I will send rain upon the earth.
And Elijah went to shew himself unto Ahab. And *there* 2
was a sore famine in Samaria. And Ahab called Obadiah, 3

24. *Now* by *this*] R.V. omits the last two words. The italics of A.V. shew that there is nothing in the Hebrew for 'by,' and the word rendered 'this' is only a particle to strengthen the adverb 'now.' The same two words are rendered in A.V. by 'now' simply in Ruth ii. 7 and should be so translated here. In 2 Kings v. 22 they are translated 'even now.'

I know that thou art *a man of God*] She had so addressed him above in verse 18, but what she desires now to express is her firm assurance. The mercy of her son's restoration spake more surely of God's messenger than did the stroke of his death. Jewish tradition represents this boy as the servant who afterwards accompanied Elijah, and finally became the prophet Jonah. (See Jerome, *Preface to Jonah.*)

the word of the Lord in thy mouth is truth] This is more than to say that the word which the prophet speaks is truth; or than that the word of the Lord is in his mouth. It expresses a conviction that the Lord Jehovah in whose name Elijah speaks is the true God. Whatever stage her religious belief had before reached, she now advances beyond it, and acknowledges Jehovah as truth itself.

Chap. XVIII. 1—6. Ahab and Obadiah search the land for grass. Elijah goes to meet Ahab. (Not in Chronicles.)

1. *in the third year*] According to the tradition preserved in the New Testament (Luke iv. 25; James v. 17) these three years cannot be reckoned from the beginning of the drought: for that is said to have lasted for three years and six months. The Jewish tradition reckons this third year to be the third year after the restoration of the widow's son.

shew thyself unto Ahab; and I will send rain] Hence the LXX. on xvii. 1 explains that the rain would not come *εἰ μὴ φανέντος αὐτοῦ*. See note there.

2. *And* there was *a sore famine*] R.V. with more strict adherence to the original, **And the famine was sore.**

3. *Obadiah*] The Hebrew word *Obadjahu*, signifies 'servant of Jehovah,' and is a frequent name in the Old Testament, the most con-

which *was* the governor of *his* house. (Now Obadiah fear-
4 ed the Lord greatly: for it was *so*, when Jezebel cut off the
prophets of the Lord, that Obadiah took an hundred pro-
phets, and hid them *by* fifty in a cave, and fed them *with*
5 bread and water.) And Ahab said unto Obadiah, Go into
the land, unto all fountains of water, and unto all brooks:
peradventure we may find grass to save the horses and
6 mules alive, that we leese not all the beasts. So they di-
vided the land between them to pass throughout it: Ahab
went one way by himself, and Obadiah went another way by
himself.

spicuous person so called being the prophet who was contemporary with Jeremiah. See *Obad.* i.

which was the governor of his house] R.V. more literally, **which was over the household**. See above xvi. 9.

4. *Jezebel cut off the prophets of the Lord*] Not content with having Baal-worship established and fostered by her husband, the queen determined to destroy all the worshippers of Jehovah, and probably she included in her extermination the priests who ministered at Dan and Bethel, for they did not disown Jehovah, though they brake His law by setting up an image to represent him. But no doubt the larger number whom Jezebel cut off were 'the sons of the prophets,' those who belonged to the schools of the prophets, which we learn from 2 Kings ii. were both numerous and largely frequented. It was a hundred of these men whom Obadiah saved in the time of persecution. The story of Jezebel's butchery is not given us, but it is alluded to here and in xix. 10. 14.

5. *Go into* [R.V. **through**] *the land*] The change gives a clearer idea of what is meant, and the preposition is the same which in verse 6 is rendered 'throughout.' In the next clause, as both nouns are definite in the original, the R.V. has '**the** fountains' and '**the** brooks.' In their neighbourhood grass would remain longest.

grass to save] R.V. 'grass **and** save,' which is literal and equally good English with A.V.

that we leese not all the beasts] They might have to kill some, but the discovery of grass might save a part. The LXX. gives *καὶ οὐκ ἐξολοθρευθήσονται ἀπὸ τῶν σκηνῶν*. 'Leese' is the old English form of 'lose.' Cf. Shakspeare, *Sonn.* v. 14, 'Flowers distilled *leese* but their show.'

6. *Ahab went one way by himself*] We can see the grievous necessity the land was in when the king himself goes forth on such a quest. No one save the two chief persons in the realm could be trusted to make this all-important search. The LXX. does not specify that Ahab went alone, but makes further mention of Obadiah's solitary journey, by saying 'And Obadiah was in the way alone, and Elijah by himself came to meet him.' There is a reason for Obadiah's being alone when such a meeting was to take place; why Ahab should go alone is not so clear.

And as Obadiah was in the way, behold Elijah met him: 7
and he knew him, and fell on his face, and said, *Art* thou
that my lord Elijah? And he answered him, I *am:* go, tell 8
thy lord, Behold, Elijah *is here.* And he said, What have I 9
sinned, that thou wouldest deliver thy servant into the hand
of Ahab, to slay me? *As* the Lord thy God liveth, there is 10
no nation or kingdom, whither my lord hath not sent to
seek thee: and when they said, *He is* not *there;* he took an
oath of the kingdom and nation, that they found thee not.
And now thou sayest, Go, tell thy lord, Behold, Elijah *is* 11
here. And it shall come to pass, *as soon as* I am gone from 12

7—16. Meeting of Obadiah and Elijah. (Not in Chronicles.)

7. *and he knew him*] The prophet's garb would probably make him easy to be recognized, and he must have been seen more than once in Samaria, and by Ahab's household. The LXX. renders καὶ ἔσπευσε = and he hastened.

fell on his face] For to Obadiah Elijah would seem to be God's special representative, and the champion of the cause of the true religion. Josephus, wrongly, represents Elijah as bowing down to Obadiah. The expressions 'lord' and 'servant' or rather 'slave' used by Obadiah are indexes of his fear of Elijah.

Art *thou that my lord Elijah?*] R.V. better, '**Is it thou**, my lord Elijah?' The word which A.V. translates is merely an addition to render the pronoun emphatic. See note on xvii. 27, where the emphatic particle is the same as in this verse.

8. *I* am] R.V. **It is I.** To correspond with the change in the preceding verse.

tell thy lord] It would be news of great interest to the king of Israel, as is clearly shewn by the efforts which he had already made to find Elijah.

9. *What* [R.V. **wherein**] *have I sinned*] Obadiah's fear is very natural. He is asked to carry a message to Ahab, which another disappearance of Elijah may make to seem untrue. He thinks in his alarm that the prophet does not know how great a friend he has been to the cause of Jehovah's servants, and so asks why his life should be put in jeopardy who had done so much to save the lives of the prophets.

10. *there is no nation or kingdom*] Of course Obadiah's words only apply to those countries immediately around Israel and into which Elijah could be supposed to have fled for refuge. But he employs the language of Oriental hyperbole, so frequently found in the Old Testament. Cf. Gen. vii. 19; Deut. ii. 25.

he took an oath] The search had been made after a very thorough and formal manner, and solemn attestation made of its fruitlessness. The LXX. says 'he burnt up that kingdom and the countries thereof because he did not find thee.'

12. *And it shall come to pass*] Clearly Obadiah regards Elijah's

thee, that the spirit of the LORD shall carry thee whither I
know not; and *so* when I come and tell Ahab, and he can-
not find thee, he shall slay me: but *I* thy servant fear the
13 LORD from my youth. Was it not told my lord what I did
when Jezebel slew the prophets of the LORD, how I hid an
hundred men of the LORD's prophets by fifty in a cave, and
14 fed them *with* bread and water? And now thou sayest, Go,
tell thy lord, Behold, Elijah *is here:* and he shall slay me.
15 And Elijah said, *As* the LORD of hosts liveth, before whom
16 I stand, I will surely shew myself unto him to day. So
Obadiah went to meet Ahab, and told him: and Ahab went
to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab
18 said unto him, *Art* thou he that troubleth Israel? And he
answered, I have not troubled Israel; but thou, and thy

concealment as only possible, amid such a thorough inquiry, by reason of divine aid. This may be exercised again, and he be taken away and concealed, before Ahab can be brought to him.

the spirit of the Lord shall carry thee] So Acts viii. 39, of the supernatural removal of Philip. Cf. likewise 2 Kings ii. 16.

fear the Lord from my youth] The true worshippers of Jehovah had not all perished out of Israel through Jeroboam's sin. Not only in special bodies, as the sons of the prophets, but also in positions of secular employment, we find some who still hold to the pure religion of Jehovah, and teach their children the same. The Hebrew, literally is 'but thy servant feareth the Lord from my youth,' which accounts for the italic '*I*' of A.V.

13. *Was it not told my lord*] Obadiah's thought seems to be that Elijah could believe nothing but evil of one who was in the household of Ahab. So by a question he tries to place himself in his true light, and to excuse himself at the same time, from being sent on so perilous an errand. The conduct of Obadiah in saving the prophets can hardly have been known to Ahab or his wife. But it would be likely to come to the knowledge of Elijah, as he would be a companion and friend of those who were rescued from Jezebel's fury.

15. *I will surely shew myself unto him to day*] With this assurance Obadiah is satisfied, and goes to find Ahab.

16. *And Ahab went*] The LXX. has 'And Ahab *ran forth* and went to meet Elijah.'

17—40. MEETING OF AHAB AND ELIJAH. BAAL PROVED TO BE NO GOD. SLAUGHTER OF BAAL'S PROPHETS. (Not in Chronicles.)

17. Art *thou he that troubleth Israel?*] R.V. **Is it thou, thou troubler of Israel?** For Ahab would ascribe the drought and consequent famine directly to Elijah, after the language of xvii. 1.

father's house, in that ye have forsaken the commandments
of the Lord, and thou hast followed Baalim. Now there- 19
fore send, *and* gather to me all Israel unto mount Carmel,
and the prophets of Baal four hundred and fifty, and the
prophets of the groves four hundred, which eat *at* Jezebel's
table. So Ahab sent unto all the children of Israel, and 20
gathered the prophets together unto mount Carmel. And 21
Elijah came unto all the people, and said, How long halt ye

18. *ye have forsaken the commandments of the Lord*] This was done before the Baal-worship was introduced, by Jeroboam and by each king after him, and Omri, Ahab's father, was no better than the rest. The LXX. omits 'the commandments of.'

and thou hast followed Baalim] R.V. **the** Baalim. This was Ahab's additional sin; so that it is said of him (xxi. 25) 'There was none like unto Ahab, which did sell himself to work wickedness.' The plural *Baalim* is used because there were many forms or aspects of Baal, so that he was worshipped under several names, at different places, as Baal-berith, Baal-zebub, Baal-peor, &c. Ahab in compliance with the will of Jezebel had admitted them all into Israel.

19. *all Israel*] i.e. A representative body of the whole people.

unto mount Carmel] There seems to have been in Elisha's time a residence on Mt. Carmel, where he dwelt. For the Shunammite goes thither to find him. Perhaps Elijah chose the place because there was an altar there, which had been used for the worship of Jehovah, but was now thrown down. The mountain was also easy of access, and the sea, from whence the signs of the coming rain would be seen, was visible from it.

and the prophets of Baal] These, as the narrative shews, were the priests who presided over the Baal worship, and with their office was mixed up, as we see from chap. xxii., the profession of divination and soothsaying. Hence they are called prophets. The LXX. following the Jewish abhorrence for the name Baal, translate by τῆς αἰσχύνης, =*of the shame*, as if 'Bosheth' and not 'Baal' had been read by them.

the prophets of the groves] R.V. **of the Ashêrah.** See note on xiv. 15. Jezebel had introduced the female as well as the male divinity, so that nothing might be wanting to the complete observance of the worship to which she had been trained at home. The staff of priests, 850 for the two divinities, shews what an outlay was made for the perfection of the idolatrous rites.

which eat at Jezebel's table] That the queen should shew them special favour, and feed them at her own board, was one of the surest ways of making the Baal-priests and their service popular. She no doubt also supplied funds for the support of those priests who were not in the royal city.

21. *And Elijah came*] R.V. adds **near.** The word is the same which is twice so rendered in verse 30. It indicates an approach for the purpose of conference and support.

between two opinions? if the LORD *be* God, follow him: but
if Baal, *then* follow him. And the people answered him not
22 a word. Then said Elijah unto the people, I, *even* I only,
remain a prophet of the LORD; but Baal's prophets *are* four
23 hundred and fifty men. Let them therefore give us two
bullocks; and let them choose one bullock for themselves,
and cut it in pieces, and lay *it* on wood, and put no fire
under: and I will dress the other bullock, and lay *it* on
24 wood, and put no fire *under:* and call ye on the name of

How long halt ye between two opinions] The verb is an expressive word, and is used below for the irregular, stumbling sort of dance about the altar of Baal (verse 26). It indicates a lame uncertain gait. Hence it suits very well the conduct of Israel, now drawn toward Jehovah, but not earnest there, and then attracted to Baal, but not altogether satisfied with that worship. The LXX. renders *ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις*; How long go ye lame on both knees? But there is no ground for the last word of that translation, and it loses the sense. It was a lame going, now in one direction, now in another, that Elijah was reproaching.

22. *I, even I only, remain*] R.V. **am left**. As in xix. 10 for the same word. Elijah means that he is the only one who now stands forward in Jehovah's name. No doubt there were others of those saved by Obadiah and in other ways, but in such dangerous days they kept out of sight. The scene on Carmel is full of sublimity. Elijah alone against the host of Baal-priests, and with the calm dignity befitting so solemn a time, in the midst of them all, proceeding to repair the broken altar of the Lord.

The LXX. adds at the close of this verse 'and the prophets of the grove four hundred.'

23. *Let them therefore give us*] i.e. Let there be given unto us. Let there be provided, for the trial which I am about to propose.

and let them choose one] Elijah yields place to them because of their greater number. So verse 25 'for ye are many.'

cut it in pieces] This was a part of the duty of the offerer of a burnt-offering. See Lev. i. 6; 'he shall flay the burnt offering and cut it into his pieces.'

and I will dress the other bullock] The Hebrew uses for 'dress' the verb עשׂה = *to make*, which, in connexions like this, = 'to make ready' a victim for sacrifice. The same word is used Ps. lxvi. 15 'I will *offer* bullocks with goats,' also Exod. xxix. 36, 38, 39, 41. The LXX. translates by *καὶ ἐγὼ ποιήσω τὸν βοῦν τὸν ἄλλον*, a sentence from which we may see in what way *ποιεῖν* came to be used of sacrifice. But by itself *ποιεῖν* can no more mean 'to sacrifice' than could the English verb 'make.' The object, the victim, must always be expressed. The same word is employed again in verses 25, 26.

and lay it on wood] The LXX. omits these words.

no fire under] Deceit was largely practised in the heathen temples

your gods, and I will call on the name of the Lord: and
the God that answereth by fire, let him be God. And all
the people answered and said, It is well spoken. And 25
Elijah said unto the prophets of Baal, Choose you one
bullock for yourselves, and dress *it* first; for ye *are* many;
and call on the name of your gods, but put no fire *under*.
And they took the bullock which was given them, and they 26
dressed *it*, and called on the name of Baal from morning
even until noon, saying, O Baal, hear us. But *there was* no
voice, nor any that answered. And they leaped upon the
altar which was made. And it came to pass at noon, that 27
Elijah mocked them, and said, Cry aloud: for he *is* a god;

and sacrifices represented as miraculously consumed, for the accomplishment of which preparation was made in the ground beneath the altar.

24. *call ye on the name of your gods*] R.V. **god**. And so in verse 25, Baal was meant, and though the plural 'Elohim' came to be specially used of Jehovah, as embracing all that other nations conceived as attributes of all their gods, yet the plural is also applied to single heathen divinities. Thus 1 Sam. v. 7, 'Dagon our god'; 2 Kings i. 2, 'Baal-zebub, the god of Ekron.'

Elijah by saying 'call ye' identifies the people, to whom he is speaking, with the Baal-prophets to whom he uses the same words in the next verse.

on the name of the Lord] The LXX. adds 'my God.'

that answereth by fire] As Baal was specially the Sun-god, the trial by sending down fire was one to which the prophets of Baal could make no objection.

25. *the prophets of Baal*] Here, as above in verse 19, the LXX., instead of 'Baal' has τῆς αἰσχύνης. See note there. The pomp and splendour of the priests of Baal glittering no doubt with gorgeous vestments (cf. 2 Kings x. 22) would shew the more because of the rough shaggy garb of the Tishbite, whose congenial abode was the mountain tops or the fastnesses of Gilead.

26. *which was given them*] These words are omitted in the LXX., which represents 'hear us' in the latter part of the verse twice over.

and they leaped upon [R.V. **about**] *the altar*] One part of the heathen worship consisted in a dance around the altar, during which the devotees wrought themselves up to a pitch of frenzy, and then their action took the form of wild leaping. Such was probably the kind of worship of the *Salii* whom Numa instituted at Rome, and hence their name = *Jumpers*. The dances of the Aborigines of Australia were very much of this fashion.

27. *Elijah mocked them*] i.e. To make their folly more apparent to the people, he urged them on to greater exertions.

for he is *a god*] As you deem him. Elijah attributed no power to Baal. He merely addresses the priests from their own level, and to make the object of their worship more contemptible attributes to him

either he is talking, or he is pursuing, or he is in a journey,
28 *or* peradventure he sleepeth, and must be awaked. And
they cried loud, and cut themselves after their manner with
knives and lancets, till the blood gushed out upon them.
29 And it came to pass, when midday was past, and they prophesied until *the time* of the offering of the *evening* sacrifice,

certain acts and necessities which proclaim him no more powerful than his worshippers.

either he is talking] R.V. **musing.** The word and its cognates are more frequently used of meditation than of speech, and to picture Baal as so preoccupied by thought as not to hear the loud cries of these frantic prophets suits, better than the rendering of A.V., with the mockery which Elijah designed.

or he is pursuing] R.V. **gone aside.** The word appears to be used here to express the idea that Baal had withdrawn himself for rest or some other physical necessity. Gesenius renders 'recessit in conclavia interiora.'

28. *And they cried aloud*] Not recognizing the mockery of Elijah, but admitting that Baal might be overtaken by the necessities or occupations implied in the prophet's words.

after their manner] For devotees to wound and mutilate themselves in the worship of their divinities was common in other cults beside that of Baal and Ashêrah.

with knives and lancets] R.V. **lances.** The former of these nouns is commonly rendered 'sword,' though it is also used of other instruments for cutting, as of a razor (Ezek. v. 1), and an axe (Ezek. xxvi. 9). The second is constantly employed for 'spear' in connexion with 'shield' of a fully-armed soldier. The Baal-dance was most likely performed by the chief devotees with weapons in their hands, and with these it was that in their frenzy they wounded themselves.

29. *And it came to pass* [R.V. **it was so**], *when midday was past, and* [R.V. **that**] *they prophesied*] The word used for the wild raving of these heathen priests is the same which is employed for the most solemn utterances of the prophets of Jehovah (cf. Ezek. xxxvii. 10). The thought which connects the two uses seems to be of a person acting under some influence which he cannot control. In both cases the external manifestation was in a degree alike, for Jehovah's prophets were moved at times by great outward excitement. In these Baal-prophets it appears to have been of the nature of raving. On the bodily agitations of the prophets Maimonides (*de Fundam. Legis* VII. 3) writes 'The limbs of all the prophets, during the time of their prophetic inspiration, are agitated, their strength of body fails, their thoughts are snatched aside, and their intellect is left free to understand what is shewn to them.' Then he quotes the instances of Abraham (Gen. xv. 12) and of Daniel (Dan. x. 8).

the offering of the evening *sacrifice*] R.V. **oblation.** The Hebrew word מנחה here used signifies that offering of fine flour mixed with oil, salt and frankincense, which was the accompaniment at times of sacri-

that *there was* neither voice, nor any to answer, nor any
that regarded. And Elijah said unto all the people, Come 30
near unto me. And all the people came near unto him.
And he repaired the altar of the LORD that was broken
down. And Elijah took twelve stones, according to the 31
number of the tribes of the sons of Jacob, unto whom the
word of the LORD came, saying, Israel shall be thy name:
and *with* the stones he built an altar in the name of the 32
LORD: and he made a trench about the altar, as great as
would contain two measures of seed. And he put the wood 33

fices, but which at times was offered alone. It is generally rendered in A.V. 'meat offering,' and R.V. has changed this to 'meal offering' that the nature of the oblation might be more nearly described in the translation. 'Sacrifice' here is misleading, for the offering was without blood.

that [R.V. **but**] there was *neither voice......regarded*] The change in R.V. follows on the alterations made in the first half of the verse. The sense then is given more clearly. What is meant to be expressed is, that though they went on the whole day through, yet there was no result of their cries and lacerations.

The LXX. omits this clause, and gives instead 'And Elijah the Tishbite spake to the prophets of the abominations, saying, Stand aside now, and I will offer my burnt offering. And they stood aside and went away.'

30. *And he repaired the altar of the Lord that was broken down*] On the top of Carmel had been one of the high places where worship was paid to Jehovah, after the manner of the worship in the wilderness, till the place which God had chosen became known and the Temple built there. The custom of worship at such spots was continued for a long time after Solomon's date, and Elijah here treats the altar as a specially sacred erection, to be restored in Jehovah's honour.

The LXX. omits this clause here, but introduces one very similar in verse 32.

31. *Elijah took twelve stones*] On a similar preparation for an altar, compare the command of Joshua (Josh. iv. 5) where the stones are also taken 'according to the number of the tribes of the children of Israel.' In this way the unity of worship of the same one God was signified. Elijah's prayer also recalls the still earlier memories of Abraham, Isaac and Israel.

of the sons of Jacob] The LXX. reads τοῦ Ἰσραήλ, thus making the expression more nearly to accord with the passage of Joshua just quoted. Also instead of 'he built *an altar*' the LXX. has 'he built *the stones*,' in the next verse.

32. *a trench*] The LXX. has θάλασσαν=*a sea*, which is interesting in connexion with the name given to the great cistern which Solomon caused to be made for the temple-services. Cf. vii. 23 above.

as great as would contain two measures of seed] The LXX. omits these words, which are not quite easy of explanation. The

in order, and cut the bullock in pieces, and laid *him* on the
wood, and said, Fill four barrels *with* water, and pour *it* on
34 the burnt sacrifice, and on the wood. And he said, Do *it*
the second time. And they did *it* the second time. And he
said, Do *it* the third time. And they did *it* the third time.
35 And the water ran round about the altar; and he filled the
36 trench also *with* water. And it came to pass at *the time of* the
offering of the *evening* sacrifice, that Elijah the prophet came
near, and said, Lord God of Abraham, Isaac, and of Israel,
let it be known *this* day that thou *art* God in Israel, and
that I *am* thy servant, and *that* I have done all these things
37 at thy word. Hear me, O Lord, hear me, that this people
may know that thou *art* the Lord God, and *that* thou hast

measure mentioned is a *seah*, which is the third part of an ephah. But whether the dimension applies to each side of the altar, so that on each of the four sides there would be a ditch of this capacity, or whether this was the capacity of the whole surrounding trench is not evident. It was clearly intended to catch the water that was poured over the sacrifice.

33. *and laid* him [R.V. **it**] *on the wood, and* [R.V. **and he**] *said*] The former of these changes is in accordance with modern usage.

on the burnt sacrifice] R.V. **burnt-offering**. Which latter is the constant rendering of the Hebrew word. At the close of the verse the LXX. adds 'And they did so.'

35. *he filled the trench also*] The twelve barrels had not filled the trench, and so more water was added to make it quite full.

36. *And it came to pass......*evening *sacrifice*] R.V. **oblation**. This change follows on what was done in verse 29. The LXX. omits this clause entirely. Elijah waited till the usual hour for the evening offering, that in this way his action might be in more accord with the order of worship which had been appointed in the Law, and so the people be put in mind of Jehovah's worship which they had cast aside.

Elijah the prophet came near] He was no priest, but at such time the protesting prophet assumed all the functions of the priestly office. And the people would be in no way surprised, for the patriarchal rule, which allowed others than the tribe of Levi to come near to the altar, had not become obsolete, as we can see from the action of Solomon. The LXX. gives, instead of these words, 'And Elijah cried unto heaven.'

Lord God of Abraham, Isaac [R.V. **of** Isaac], *and of Israel*] After these opening words of the invocation the LXX. adds 'Hear me, O Lord, hear me this day by fire,' and continues 'and let all this people know, &c.'

at thy word] The LXX. explains by διὰ σὲ='for thy sake.'

37. *that thou* art *the Lord God*] R.V. **that thou Lord art God.** This is what Elijah desired, that it should be shewn that to apply the

turned their heart back again. Then the fire of the LORD 38
fell, and consumed the burnt sacrifice, and the wood, and
the stones, and the dust, and licked up the water that *was* in
the trench. And when all the people saw *it*, they fell on 39
their faces: and they said, The LORD, he *is* the God; the
LORD, he *is* the God. And Elijah said unto them, Take the 40
prophets of Baal; let not one of them escape. And they
took them: and Elijah brought them down to the brook
Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; 41

name 'Elohim' to Baal, and idols like him, was a folly and a delusion. The heathen, and those who went after them, used this name for the objects of their worship, and Elijah in his mockery had employed their phrase (verse 27) and said of Baal 'He is Elohim.' In the present verse, as in verse 39 below, the noun has the article before it, which is shewn by the rendering of the A.V. in verse 39 'he is *the* God.' But such an insertion is needless. If we assert that Jehovah is God, it is implied that there is none else. The R.V. therefore omits the article twice over in verse 39, reading **he is God**.

38. *Then the fire of the Lord fell*] In the LXX. we have 'and there fell fire from the Lord out of heaven.'

burnt sacrifice] R.V. **burnt-offering** as in verse 33. To mark the might of Him who sent the fire, it not only consumes the victims and licks up the water, but devoured wood, stones and dust alike.

39. *And when all the people saw* it, *they fell*] The LXX. simply says 'And all the people fell.' Josephus describes the reaction thus, 'They fell upon the ground and worshipped the one God, calling Him most mighty and true, while the others were but names devised by wrong and senseless opinion.'

40. *Take the prophets of Baal*] Elijah avails himself of the newly-kindled enthusiasm to put an end, as far as he may, to the false worship. Josephus explains 'they seized and slew the prophets, Elijah exhorting them so to do.' Although the text may be taken to signify that Elijah put the priests to death with his own hand, we can hardly suppose this to have been so. He is only said to do himself what he caused others to do.

the brook Kishon] This is at the foot of Mount Carmel on the side towards the sea. It was the spot where Sisera was overthrown by Barak (Judges iv. 7) and the stream then was pictured as sweeping away the dead bodies of those who had been slain by the Israelite forces (Judges v. 21).

41—46. THE PROPHECY OF RAIN. ELIJAH AWAITS ITS APPROACH ON MOUNT CARMEL AND THEN GOES TO JEZREEL. (Not in Chronicles.)

41. *Elijah said unto Ahab*] The king had been present through all the events of the day, but had been powerless to stay the slaughter

42 for *there is* a sound of abundance of rain. So Ahab went
up to eat and to drink. And Elijah went up to the top of
Carmel; and he cast himself down upon the earth, and put
43 his face between his knees, and said to his servant, Go up
now, look toward the sea. And he went up, and looked,
and said, *There is* nothing. And he said, Go again seven
44 times. And it came to pass at the seventh *time*, that he
said, Behold, there ariseth a little cloud out of the sea, like

of the false prophets. Ahab was overpowered by what he had seen, and Jezebel was not at hand to prompt him to oppose either the prophet or the people.

Get thee up, eat and drink] There was probably preparation made for the king's refreshment on the top of Carmel, where the offerings had been made, and the words of the prophet apply to Ahab's return from the Kishon, which was at a lower level. The expression 'eat and drink' has been taken by some to be spoken in mockery or uttered as if to one who was callous even after such a scene of butchery. It would rather seem as if Elijah had not yet despaired of Ahab, and was giving the king, who must have been paralysed by the scene, the best advice for his present need, after the long and tragic day. The words may also imply that now there was no longer any fear of want, for the rain was coming at once. Thus they would form a fit introduction for the announcement which follows.

for there is *a* [R.V. **the**] *sound of abundance of rain*] The expression is definite in the original. The LXX. has a very poetical paraphrase *ὅτι φωνὴ τῶν ποδῶν τοῦ ὑετοῦ*, 'for there is the sound of the feet of the rain.'

42. *Elijah went up to the top of Carmel*] To a different point from that to which Ahab had gone. This is clear from verse 44, where the prophet despatches his servant with a message to the king.

and he cast [R.V. **bowed**] *himself*] The prophet's attitude was that of prayer. Cf. Jas. v. 18. The humble position is further indicated by the clause which follows, 'he put his face between his knees.'

43. *look toward the sea*] Because from that quarter would come the indication of the approaching storm. The LXX. omits 'he went up' in the next clause, and adds at the close of the verse 'and the servant went again seven times.'

seven times] Meaning an indefinite number. 'Seven' is thus used Ps. xii. 6, cxix. 164; Prov. xxiv. 16.

44. *there ariseth a little cloud out of the sea, like a man's hand*] R.V. **a cloud out of the sea as small as a man's hand.** This is more in accordance with the Hebrew construction. The statement was not meant to describe the shape of the cloud, but the size of it. The servant returns as soon as there appears the smallest token of a rain-cloud. The Hebrew word here employed, כַּף, is sometimes used for the 'sole of the foot' (see Josh. i. 3). Josephus therefore gives here *οὐ πλέον ἴχνους ἀνθρωπίνου* 'not bigger than the sole of a man's foot.'

a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee
not. And it came to pass in the mean while, that the 45
heaven was black *with* clouds and wind, and there was a
great rain. And Ahab rode, and went to Jezreel. And the 46
hand of the LORD was on Elijah; and he girded up his
loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and 19
withal how he had slain all the prophets with the sword.
Then Jezebel sent a messenger unto Elijah, saying, So let 2

Prepare [R.V. **make ready** thy chariot] The change is introduced from 2 Kings ix. 21, where the word for 'chariot,' which is here understood, stands in the text.

45. *in the mean while*] [R.V. **in a little while**] The literal sense is 'until so and until so.' The expression is probably borrowed from a waving of the hand backward and forward, and means 'before you could do that.' Hence 'in a little while' seems to be the better rendering.

And Ahab rode] The LXX. says 'Ahab wept.' Ahab made his way to his palace (see xxi. 2) at Jezreel, that he might report to Jezebel what had happened. Jezreel stood in the plain of Jezreel, in the tribe of Issachar, and became one of the most famous of the royal residences of the kings of Israel.

46. *the hand of the Lord was on Elijah*] A divine impulse which directed and supported him in what he was to do. If there was still hope of a change in Ahab, neither God nor His prophet would be wanting to help him in the struggle after better courses. The running was a sign of Bedouin endurance, the halting outside the city, at the entrance of Jezreel, was a piece of Bedouin wariness.

CHAP. XIX. 1—8. ELIJAH'S FLIGHT TO HOREB. (Not in Chronicles.)

1. *And Ahab told Jezebel*] The LXX. adds 'his wife.'

and withal how] The construction in the original is here irregular. The words rendered 'withal' are omitted in nearly all the Versions. The expression translated 'withal how' is exactly the same as that which is rendered 'all that' in the previous clause, and does not suit the verb which follows. But it is not easy to explain the repetition with two different verbs, and no doubt the English translation gives the sense which was intended. He told his wife in general 'all that' Elijah had done and specially 'all, how' he had slain, &c.

2. *Jezebel sent a messenger*] The queen could not restrain herself in her rage. She cannot make arrangements for seizing Elijah at once, but lets him know that she is resolved to do so. The LXX. has no word for 'a messenger,' but enlarges the sentence by the words 'If thou art Elijah, and I Jezebel, so let God &c.' The message intimates that if he can be found he will be put to death on the morrow.

the gods do *to me*, and more also, if I make not thy life as
3 the life of one of them *by* to morrow about *this* time. And
when he saw *that*, he arose, and went for his life, and came
to Beer-sheba, which *belongeth* to Judah, and left his servant
4 there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he
requested for himself that he might die; and said, *It is*

3. *And when he saw* that] The LXX. reading וַיִּרָא instead of the text וַיַּרְא renders by *καὶ ἐφοβήθη*, 'and he was afraid.' And this makes a good sense. But it is not necessary. Elijah saw (mentally) from the message which came to him, that he must be gone, if he would save his life. Moreover after the verb 'to fear' there usually follows a mention of the person who is feared.

and went for his life] i.e. To make sure of saving his life. It was no part of his duty to expose himself to unnecessary peril. The same phrase is found in 2 Kings vii. 7 and nearly the same in Gen. xix. 17. The Vulgate rendering 'quocunque eum ferebat voluntas' 'wherever he felt inclined' is certainly not what is meant.

and came to *Beer-sheba*, *which* belongeth *to Judah*] Beer-sheba was in the tribe of Simeon (see Josh. xix. 2), though in Josh. xv. 28 it is included among the uttermost cities of Judah. Here 'which belongeth to Judah' signifies 'which is part of the kingdom of Judah.' Elijah had thus escaped from Ahab's dominions. The use of such a phrase shews that the writer of this narrative was an Israelite.

and left his servant there] The servant (according to Jewish tradition, the son of the widow of Zarephath) must have attended on him from Carmel to Jezreel, and from thence to the south of Judah. The prophet now desires solitude, and so dismisses him. In the need of spiritual communion with God no companion is desired. Even Jesus himself said to His disciples 'Sit ye here, while I go and pray yonder' (Matt. xxvi. 36).

4. *a day's journey into the wilderness*] The wilderness here spoken of is the desert of Paran, through which the Israelites had of old wandered from Egypt toward the promised land.

under a juniper tree] The LXX. merely represents the Hebrew name רֹתֶם by a transliteration *ὑποκάτω Ραθμέν*. The plant is one of the broom kind. It was stout enough to be used for fuel (Ps. cxx. 4), and in time of famine its roots could be eaten (Job xxx. 3, 4). The last quoted passage marks it as a tree growing in the wilderness. The Hebrew says literally '*one* juniper tree,' and thus depicts for us the desolate country just on the borders of the wilderness.

that he might die] The prophet had probably had some hope that Ahab would disown the idolatrous worship after the scene on Carmel and the destruction of the priests. Now he sees that the influence of Jezebel is as strong as ever, and the result is deep despondency and a longing to be removed from the struggle.

enough; now, O Lord, take away my life; for I *am* not
better than my fathers. And as he lay and slept under a 5
juniper tree, behold then, an angel touched him, and said
unto him, Arise *and* eat. And he looked, and behold, *there* 6
was a cake baken on the coals, and a cruse of water *at* his
head. And he did eat and drink, and laid him down again.
And the angel of the Lord came again the second time, 7
and touched him, and said, Arise *and* eat; because the
journey *is* too great for thee. And he arose, and did eat 8
and drink, and went in the strength of that meat forty days
and forty nights unto Horeb the mount of God.

I am *not better than my fathers*] Elijah had probably reached a ripe age, and thinking his labours all fruitless, prays for removal. While there was work to be done, and as he thought, hope of success, he was a willing servant. It is only in the dark moment of seeming failure that his natural feeling of having wrought no reform, such as he longed for, wrings from him the cry in the text. We must not deem Elijah to blame for this feeling. The way in which God sent him comfort and sustenance shews us that the prophet's conduct was not such as to merit rebuke. See a noble sermon on 'Elijah' by the late F. W. Robertson. *Sermon VI. Second Series.*

5. *And as he lay and slept*] Better, with R.V., 'And he **lay down** and slept.' The verb is the same as that which is so rendered at the close of the next verse. The description is of what Elijah did, not only of something which happened 'as he lay.'

behold then] R.V. **and behold.** A change made necessary by the previous alteration.

an angel touched him] The LXX. omits 'an angel,' and so does the narrative of Josephus, which merely has διεγειράντος δ' αὐτόν τινος.

6. *and behold*, there was] The R.V., following the Hebrew order, puts 'at his head' immediately after these words.

7. *because the journey* is *too great for thee*] No mention has yet been made of the distance or place to which Elijah meant to go. It seems therefore more natural to conclude that the flight into the wilderness had been undertaken by the prophet merely because he thought that he would there be less likely to be found. And he appears to have made no preparation for a journey, but to have started without any store of food. In consequence of direction or prompting given during his rest he went forward to Horeb. No place was so suitable for a divine communication as that which was hallowed by God's appearance unto Moses. The Vulgate rendering seems to imply what has been here said, that the direction for the future journey was a divine communication 'grandis enim tibi restat via.'

8. *in the strength of that meat*] As Moses had been forty days on Sinai and had taken no food with him, so now Elijah, who was to be in many ways a counterpart of Moses, is divinely sustained by the food which had been supplied to him while he rested. The fasting of Jesus

9 And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he said unto
10 him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown

at the time of His temptation lights up these Old Testament histories, which were meant to preach to former ages the lesson which the Lord emphasises, 'Man shall not live by bread alone.'

forty days and forty nights] A great deal has been written to shew that the journey from the edge of the wilderness of Paran to Mount Horeb could not have occupied forty days, even of very slow walking. But there is nothing in the verse to make it necessary to suppose that the writer intended such a sense. Elijah was wandering in despondency and seeking to hide himself. The time spent was not what was required for the journey only, but far more in meditation and prayer, and seeking from God a reason why all the toiling and testimony, which the prophet had bestowed, had proved so unproductive. The spiritual conflict of Elijah prefigures the spiritual conflict of Jesus.

unto Horeb the mount of God] So called because, above all other places, it was distinguished through God's manifestations of His power and glory. The LXX. (*Vat.*) does not represent 'of God.'

9—18. GOD'S REVELATION AND DIRECTION TO ELIJAH. (Not in Chronicles.)

9. *unto a cave*] The Hebrew has the article, and this is represented in the LXX. by τὸ σπήλαιον 'the cave.' It is very likely that by Elijah's time tradition had fixed on a definite place as that 'cleft of the rock' in which Moses stood (Exod. xxxiii. 22) when Jehovah passed by. If this were so the place would be deemed very sacred, and would be most appropriate to that divine explanation now to be given to Elijah. For to him was to be presented another Theophany. Some have suggested, as an explanation of the definite description, that the cave had already become a resort of pilgrims to Horeb, but for this there appears no evidence.

What doest thou here?] An opportunity is given to Elijah to open his whole heart. The question here must have a different force from that which it bears after the manifestation of God's presence in verse 13. Here it must signify 'Why art thou thus cast down?' 'Has thy knowledge of Jehovah gone no farther than to see Him only in works of vengeance?'

10. *I have been very jealous*] There is no boastfulness in these words. Elijah only opens his grief, and sets forth that he has done his utmost, but that, in spite of all, both king and people are still unrepentant.

have forsaken thy covenant] For 'thy covenant' the LXX. reads, in this verse but not in 14, 'Thee.' The portion of the covenant here referred to is Exod. xx. 3, 'Thou shalt have none other gods but Me.' So forsaking the covenant is the same as forsaking God.

down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand 11
upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: and after 12
the earthquake a fire; *but* the LORD *was* not in the fire: and

thrown down thine altars] Elijah's language here implies that acceptable sacrifices had been offered to God in more places than one. In xviii. 30 the altar of Carmel is called 'the altar of the Lord that was broken down.' And there were probably many similar ones.

slain thy prophets] The people appear to have assented to such acts of Jezebel and her agents as are mentioned in xviii. 4. Elijah also immediately includes them with Jezebel as seeking his life to take it away.

I only, am left] Elijah speaks according to his own knowledge. No one had stood with him on Carmel. His words on that occasion (xviii. 22) are the same as here.

Elijah's reply seems to indicate that he saw nothing more which could be done, and for this reason had sought solitude and refuge in flight.

11. *Go forth*] The LXX. here adds *αὔριον*, *to-morrow*, and the narrative in Josephus (*Ant.* VIII. 13. 7) represents the prophet's going forth as taking place on the day following the divine questioning. But these variations from the text may be, and probably are, due to a desire to assimilate the narrative to Exod. xxxiv. 2, where Moses is told to 'be ready in the morning.'

stand upon the mount before the Lord] Elijah does not go forth (see verse 13) until he recognises the presence of the Lord in the still small voice. The violence of the wind and the earthquake and the devouring rage of the fire, he was made to feel, were not the proper manifestations of Jehovah, were not those tokens by which He would be known to His people, and consequently he abode still in the cave while they were raging. The Lord had not yet appeared.

And behold, the Lord passed by] The participial form of the verb עֹבֵר (literally *is passing by*) seems to require a modification of the translation. What appears to be meant is 'the Lord is about to pass by and you shall be able at that time to recognise something of His true character, and to gain the instruction which you need from this revelation.' The LXX. gives this sense, *ἰδοὺ παρελεύσεται κύριος*, 'Behold the Lord will pass by.' In that case these words belong to the preceding clause, and must be connected with the command to go forth, which the prophet obeyed when he found in which manifestation it pleased the Lord to be present. Thus the narrative of what occurred will commence at 'And a great and strong wind, &c.'

13 after the fire a still small voice. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood *in* the entering in of the cave. And behold, *there came* a voice unto him, and said, What doest thou
14 here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only,
15 am left; and they seek my life to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint

12. *a still small voice*] Literally, as in the margin of R. V. 'a sound of gentle stillness.' There is nothing to indicate to us whether the sound was articulate or not, nor is it said that the Lord was now present, but the action of the prophet shews that he knew the time was come for him to present himself before Jehovah. The *Alex.* LXX. adds 'and the Lord was there,' but the narrative is much more impressive without those words.' For a similar recognition of God's presence cf. Job iv. 16 'there was silence and I heard a voice.'

13. *wrapped his face in his mantle*] The revelation was not one for the eye, but for the spirit, of the prophet. Like Moses 'he was afraid to look upon God' (Exod. iii. 6).

in *the entering in of the cave*] The command given before had been 'Go forth and stand upon the mount,' but this only applies to such an advance as would bring him out of the cave and into the open air, not to any climbing to the mountain top.

What doest thou here?] This repeated question seeks to know whether the prophet has understood the manifestations that have been made to him, and whether he is able to apply them to his own circumstances. The answer coming in the same words as before seems to declare that Elijah is still ignorant of what is meant. God therefore gives him direct charges which shall make it clear that, though his own success has not been such as he expected, yet God's work is still going forward and that new agents are already prepared, in Jehovah's design, for advancing it as He sees best.

15. *Go, return on thy way to the wilderness of Damascus*] It seems from what follows that the margin of the R. V. gives the truer sense, viz. 'by the wilderness to Damascus.' Elijah was to go back through the wilderness, the way by which he had come to Horeb, and we see that he came first to Abel-meholah, which was on the west of the Jordan, not far from Bethshean (see note above on iv. 12). Thus he was sent by God's encouragement, and with His protection, through the land of Israel from which he had fled.

anoint Hazael to be king over Syria] So far as the Scripture record goes we have no notice that Elijah performed this command in its literal sense, Hazael being subsequently informed by Elisha (2 Kings viii. 13)

Hazael to be king over Syria: and Jehu the son of Nimshi 16
shalt thou anoint to be king over Israel: and Elisha the son

that the Lord had made known that he should become king over Israel, though even then he was not anointed. We must interpret the meaning of the command in accordance with the prophet's action, judging that he understood what was intended by the words. The word 'anoint' is used concerning Jehu and Elisha as well as Hazael; and we know that Elijah did not anoint Elisha, though he could easily have done so, but only made known, by the act of casting his prophetic mantle upon him, that he was called to that office. In the same way then we may understand the rest of the divine order. Elijah was to receive assurance for himself, and to make known that assurance to others, as he found occasion, that God was still ruling Israel both from without and from within, and would call to the throne of Syria one who should execute His judgements upon His rebellious people, and to the throne of Israel one who should destroy Baal and his worship out of the land. We shall not err, it seems, if we suppose that the knowledge, which Elisha had (2 Kings viii. 13) when he says 'The Lord hath shewed me that thou shalt be king over Syria,' was derived from Elijah's communication, as also the instruction which led him, at a future day (2 Kings ix. 1, 2), to send one of the sons of the prophets to Ramoth-Gilead to anoint Jehu. Hence 'anoint' in the text becomes equivalent to 'point them out as the anointed ones.'

On Hazael's wars at a subsequent time with Israel and Judah, see 2 Kings viii. 28, 29. He subsequently invaded the territory of Israel and especially overran the district East of Jordan (2 Kings x. 32, 33), and held Israel in subjection 'all the days of Jehoahaz' (2 Kings xiii. 3, 22). Through him, we are told, 'the Lord began to cut Israel short' (2 Kings x. 32), and there are many indications that this king was for Israel, the rod of God's anger, a divinely appointed minister of His judgements.

For 'anoint' the R. V. reads **thou shalt anoint**, a change required by the Hebrew which is not an imperative.

16. *And Jehu the son of Nimshi*] We learn from the account of Jehu's anointing (2 Kings ix. 2) that Nimshi was Jehu's grandfather. He was 'Jehu the son of Jehoshaphat the son of Nimshi.' He was one of Ahab's captains, and heard the sentence which Elijah pronounced against Ahab for the murder of Naboth (2 Kings ix. 25, 26). When Jehoram had succeeded Ahab, Jehu was anointed and conspired against him, and slew not only Jehoram but also caused to be slain seventy sons of Ahab, and the brethren of Ahaziah king of Judah, and all the worshippers of Baal. For the history of these doings see 2 Kings x. It is clear that Jehu looked upon himself as God's ordained instrument, and considered his actions as 'zeal for the Lord.' We may therefore conclude that there had been made known to him something of the message which the Lord here gives to Elijah, and that inspired by it, he rose against the house of Ahab. For details of Jehu's history, see notes on 2 Kings ix, x.

of Shaphat of Abel-meholah shalt thou anoint to be prophet
17 in thy room. And it shall come to pass, *that* him that
escapeth the sword of Hazael shall Jehu slay: and him that
18 escapeth from the sword of Jehu shall Elisha slay. Yet I
have left *me* seven thousand in Israel, all the knees

of Abel-meholah] See above on iv. 12. These words are omitted by the LXX. For the history of Elisha see 2 Kings chapp. ii—xiii. At the time of his call Elisha was probably a young man. His father and mother were still alive, and he was living with them.

prophet in thy room] These words would teach Elijah that he was not to expect the accomplishment of all God's purpose during his own lifetime, but only to prepare a representative to be ready when it was God's will to call him away. Till Elijah is about to be taken up into heaven (2 Kings ii.) we read no more of Elisha than is told us in this chapter. He ministered unto Elijah and was ready to attend him on his last journey, and in those days of his ministration he doubtless received all the teaching which God had given to his master, and was made to see how the hand of God was ever working amidst His people.

17. *shall Elisha slay*] Here we come upon evidence that the language of these verses (15—18) is not to be pressed into a literal interpretation. In the second book of Kings the compiler gives us all that he thought needful of the life of Elisha, and there is nothing in it which accords with a literal acceptance of this verse. We read of none that were slain by the hand of Elijah's successor. But his voice and his labours for the overthrow of false worship, and for making known, both to Israel and to the nations round about, that there was 'no God in all the earth but in Israel' (2 Kings vi. 15) were constant, and by this 'sword of his mouth' he overthrew the foes of Jehovah. In this sense he fulfilled the declaration in the text, his work coming in and being effectual in places and ways where Hazael and Jehu wrought no deliverance.

18. *Yet I have left* me] R. V. (and margin of A. V.) **Yet will I leave me.** And this is not only required by the Hebrew words, but for a true conception of the sense of the passage. Elijah had been witness of God's might and power to execute judgement, in the wind, the earthquake, and the fire, and subsequently of the true presence of God in the still small voice which spake of mercy. He is now sent to make known who the ordained ministers of vengeance shall be, Hazael and Jehu being the embodiment of what was portrayed in the elemental fury which had passed before him. But after all came the voice which bare witness of Jehovah's presence, and this Elijah is now told shall be made known hereafter in the multitude of those who, after all trials, shall still remain faithful. The LXX. renders 'and thou shalt leave in Israel, &c.'

seven thousand in Israel] Used for an indefinite number. On this use of 'seven' cf. above xviii. 43. Also Prov. xxiv. 16; Matth. xviii. 21, 22. The total was small compared with the whole people of Israel, but they were God's 'holy remnant,' the seed of a purified congregation of the future.

which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of 19
Shaphat, who *was* plowing *with* twelve yoke *of oxen* before
him, and he with the twelfth: and Elijah passed by him,
and cast his mantle upon him. And he left the oxen, and 20
ran after Elijah, and said, Let me, I pray thee, kiss my
father and my mother, and *then* I will follow thee. And he
said unto him, Go back again: for what have I done to thee?

hath not kissed him] That such was the nature of some part of the worship offered to false gods we can see from Hos. xiii. 2, 'Let the men that sacrifice *kiss* the calves.' Probably the Latin *adoro* is etymologically connected with this. For kissing as an act of religious homage, see also Ps. ii. 12.

19—21. The call of Elisha. (Not in Chronicles.)

19. *So he departed thence*] Josephus says, what the visit to Abel-meholah shews, that Elijah returned into the land of the Hebrews. He was instructed, comforted, and assured of safety. God, who had assigned him work to do, and given him hope therein, would not allow him to fall into the hands of his enemies.

plowing with *twelve yoke* of oxen *before him*] He had servants with him to manage all the yokes but one, and to these people it was that he afterwards made a farewell feast. It is clear from the description that Elisha was the son of a wealthy father, and that the leaving all to follow Elijah was a trial to test the character of the future prophet.

Elijah passed by him] The Hebrew requires the rendering of the R.V. **passed over unto him**. Elijah left the road and crossed into the field where Elisha and his companions were plowing.

and cast his mantle upon him] The prophetic mantle was probably of a special character. In Zech. xiii. 4 we are told that the prophets 'shall not wear a rough garment (R.V. *a hairy mantle*) to deceive,' and the whole description of Elijah (2 Kings i. 8) and the New Testament explanation thereof in the description of John the Baptist, bears out the idea that he wore such a mantle. It was this mantle which Elisha took up after the departure of Elijah into heaven, and the possession thereof, and the employment of it to divide the waters of the Jordan, caused the sons of the prophets to exclaim 'The spirit of Elijah doth rest on Elisha' (2 Kings ii. 15). To cast such a robe upon the shoulders of Elisha was to claim him, by a symbolical act, as one of the members of the prophetic band. This Elisha felt and acted on.

20. *kiss my father and my mother*] He was sensible that the separation was to be permanent, and that a higher call than that of earthly parentage was laid upon him. This is the ground for his petition. Thus will he make known to his parents the reason of his departure.

Go back again: for what have I done to thee?] Elijah grants his

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

request, but accompanies the permission with words which must remind Elisha that he cannot now stay amid his home duties, 'Go back again,' he says, 'but let it be only for the filial leave-taking, for what have I done to thee? Have I not chosen thee to be my companion and helper? Is not God's voice calling thee, through me, to do Him service?'

21. *And he returned back from* [R.V. **from following**] *him*] Elisha clearly understood the permission which was given to him. He is allowed a short space for leave-taking, but the call is imperative, and he is to follow with all speed. Elijah goes his way, but leaves Elisha in no doubt whither he is going, and where he may be found.

and took a [R.V. **the**] *yoke of oxen*] The language in the original is definite, and no doubt refers to the particular pair of oxen which Elisha had himself been using.

and boiled their flesh] Thus he made a farewell feast to those with whom he had been working. Having a true conception of the great duty to which he was called, he would have them rejoice, and not sorrow, at his departure.

and gave unto the people] i.e. The plowmen, and other helpers in the work which they had been doing. There is nothing to guide us in deciding whether the feast was made at the place where the call was received, or whether it was a meal given in the home to which Elisha went to bid adieu to his parents. It seems however more natural to understand it of the latter. At such a parting meal the parents of him who was going away were hardly likely to be absent.

Because the word rendered 'slew' in this verse, is very frequently translated 'sacrificed' some have thought that the ceremony here described was a religious one. But there is no mention of an altar, which would have been necessary, nor of the devotion of any part of the slain beasts as an offering. The guests were invited to a family feast, after the patriarchal fashion, and joined in the festivities attendant on such an occasion. The parents of Elisha were perhaps likeminded with himself and felt the grandeur of the office to which he was called. In that case the feeling of joyous thankfulness would be the most prevalent.

went after Elijah, and ministered unto him] Josephus adds to the narrative, that 'Elisha immediately began to prophesy.' In the Scripture story he is not mentioned again till the departure of Elijah into heaven is close at hand (2 Kings ii. 1). But we cannot doubt that he was the companion of Elijah from that day forward, and we are shewn something of the nature of the attendance and ministration here alluded to in 2 Kings iii. 11, where we read of Elisha as he 'which poured water on the hands of Elijah.' The members of the prophetic school

And Ben-hadad the king of Syria gathered all his host 20
together: and *there were* thirty and two kings with him, and
horses, and chariots: and he went up and besieged Samaria,
and warred against it. And he sent messengers to Ahab 2
king of Israel into the city, and said unto him, Thus saith
Ben-hadad, Thy silver and thy gold *is* mine; thy wives also 3
and thy children, *even* the goodliest, *are* mine. And the 4

seem to have lived after the fashion of 'Brethren of the common life,' and the less prominent members did service of every kind for those who were at the head.

CH. XX. 1—12. BEN-HADAD KING OF SYRIA BESIEGES SAMARIA. HIS MESSAGES TO AHAB. (Not in Chronicles.)

1. In the LXX. Chapters xx. and xxi. are transposed, apparently with a view of bringing the history in which Elijah plays a part into closer connexion. Josephus also adopts the same order of events in his history. See *Ant.* VIII. 13. 8 and VIII. 14. 1.

Ben-hadad the king of Syria] See above on xv. 18. The LXX. always translates the first syllable of this name, writing *υἱὸς Ἄδερ*. There is nothing to help us to conclude with certainty whether the Ben-hadad of this verse was the same who made a treaty with Asa king of Judah against Baasha king of Israel. Between the death of Baasha and the beginning of Ahab's reign was only about 14 years, so that it is not impossible that he may be the same Ben-hadad mentioned before, but perhaps the probability is in favour of his being a son or grandson with the same name.

gathered all his host together] The LXX. adds here 'and went up and besieged Samaria,' and repeats nearly the same words in the next verse.

thirty and two kings with him] These would be princes from the different provinces of Aram (Syria) over whom Ben-hadad at Damascus would be lord superior. They would probably include princes from among the Hittites and Hamathites, who dwelt near at hand and who would be in alliance or perhaps tributaries.

and horses] The LXX. gives *πᾶς ἵππος* 'all his cavalry.'

besieged Samaria] Josephus says that Ahab did not feel equal to meeting his powerful adversary in the field and so shut up himself, and all that he could collect, in the strongest fortresses in the land, himself continuing in Samaria as the best defended.

and warred (R.V. **fought**) *against it*] The change of rendering is made because the verb is nearly always translated 'fight' elsewhere. It is so rendered in verses 23 and 25 of this chapter.

2. *he sent messengers*] Sending first, no doubt, as Josephus explains, a herald to ask that his ambassadors might be received to explain his demands.

3. even *the goodliest*] These words are omitted in the LXX. The claim laid to the wives and children would in Oriental eyes amount to a deposition of the monarch, or a deprivation of his royal power. It was

king of Israel answered and said, My lord, O king, according
5 to thy saying, I *am* thine, and all that I have. And the
messengers came again, and said, Thus speaketh Ben-hadad,
saying, Although I have sent unto thee, saying, Thou shalt
deliver me thy silver, and thy gold, and thy wives, and thy
6 children; yet I will send my servants unto thee to-morrow
about *this* time, and they shall search thine house, and the
houses of thy servants; and it shall be, *that* whatsoever *is*
pleasant in thine eyes, they shall put *it* in their hand, and
7 take *it* away. Then the king of Israel called all the elders
of the land, and said, Mark, I pray you, and see how this
man seeketh mischief: for he sent unto me for my wives,
and for my children, and for my silver, and for my gold;

one of the first acts of a conqueror to seize the wives of the vanquished opponent. Ahab's fear of going forth would encourage Ben-hadad to treat him thus, just as his submissive answer at first only led to larger demands on the part of the besieger.

4. *according to thy saying*] The R.V. inserts **It is** before these words and thus brings out the division of the verse as marked in the Hebrew. The order of words in the original is 'It is according to thy saying, my lord, O king.'

5. *Although I have sent unto thee*] The R.V. translates **I sent indeed** *unto thee*, and begins the 6th verse with **But** instead of *yet*. This brings out the arrogancy of Ben-hadad more fully. It is as though he said 'You submitted to my first demand, but in spite of that I am not satisfied.' Now not only Ahab's houses and treasures are threatened but those of all his subjects. Hence the summoning of a council to discuss the position.

6. *to-morrow about this time*] The imperious victor (as he thought himself) would suffer no delay. His orders were to be carried out at once.

7. *called all the elders of the land*] It was more than a gathering of the chief men of the city. Probably at such a crisis many of the principal persons who dwelt at other times away from the fortified cities would have gathered in Samaria for safety. It was with all these that Ahab conferred. Josephus represents the king as gathering *τὸ πλῆθος*, 'the bulk of the people.' This can hardly have been thought necessary, nor is it at all after the manner of Eastern monarchs. The treasures which were now threatened would be the possessions of the principal men, and to them the king would appeal for advice. It is however mentioned in verse 8 that all the people agreed to the decision that Ben-hadad's demand should be rejected. Ahab's sentence is left unconcluded, but the conclusion suggests itself without being spoken. It would have run somewhat thus, "But now he threatens to seize your treasures as well as mine, tell me what answer I shall send to him."

and I denied him not. And all the elders and all the 8
people said unto him, Hearken not *unto him*, nor consent.
Wherefore he said unto the messengers of Ben-hadad, Tell 9
my lord the king, All that thou didst send for to thy servant
at the first I will do: but this thing I may not do. And the
messengers departed, and brought him word again. And 10
Ben-hadad sent unto him, and said, The gods do so unto
me, and more also, if the dust of Samaria shall suffice for
handfuls for all the people that follow me. And the king 11
of Israel answered and said, Tell *him*, Let not him that
girdeth on *his harness* boast himself as he that putteth *it*
off. And it came to pass, when *Ben-hadad* heard this 12
message, as he *was* drinking, he and the kings in the pavi-

8. *Hearken not* unto him, *nor consent*] The R.V. omits the needless italics and reads **neither** instead of *nor*. The shorter the form of such a decision the better and more natural.

9. *Tell my lord the king*] The LXX. says 'your lord'. The Hebrew accords better with the generally submissive conduct of Ahab throughout the whole narrative. The picture of the power of the Israelitish king is not very magnificent. Even in this final answer he speaks of himself as Ben-hadad's 'servant'.

10. *if the dust of Samaria shall suffice for handfuls for all the people that follow me*] i.e. I will bring such a host that if each man were but to take with him a handful of earth, Samaria would be all carried away. The boastful tone is quite of a piece with all Ben-hadad's previous conduct.

The LXX. has read שֻׁעָלִים instead of שְׁעָלִים and so instead of 'handfuls' it gives ταῖς ἀλώπεξι = 'for the foxes (or jackals).' Josephus explains Ben-hadad's threat to have meant, that the Syrian army, bringing each man his handful of earth, would make a mound against Samaria higher than the present walls. Thus contemptuously hinting at the ease with which he could overthrow the Israelitish fortifications. The original text is incapable of such a sense.

11. *Tell* him, &c.] For this the LXX. gives "Let it suffice: let not the crooked boast himself as the straight." The latter portion is an attempt (but not very successful) to supply the place of one proverbial saying by another. We convey somewhat of a like sense by 'Praise not the day till the evening.'

For the somewhat antiquated 'harness' the R.V. substitutes **armour.**

12. *as he* was *drinking*] Ben-hadad was clearly full of confidence, and was giving a banquet to the allied princes in anticipation of the victory.

he and the kings] i.e. The thirty and two, mentioned in ver. 1.

in the pavilions] The word is the same which is used for the temporary booths erected of branches of trees at the feast of Tabernacles. Doubtless the tents of Ben-hadad and his princes were of lions, that he said unto his servants, Set *yourselves in array.* And they set *themselves in array* against the city.

13 And behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand
14 *this* day; and thou shalt know that I *am* the LORD. And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he an-

the like kind, for the erection of which material was not difficult to find.

Set yourselves in array] As there is only the verb expressed here, it is possible to substitute as is done in the margin 'the engines' instead of the text. The word is used elsewhere with a noun 'battering-rams' after it (Ezek. iv. 2), but there is nothing in this passage to shew us whether the persons or the engines are referred to. Such elliptical phrases are common among words of command.

The LXX. has rendered 'Build a stockade, and they set a stockade against the city.'

13—21. GOD BY A PROPHET PROMISES THE VICTORY TO AHAB. THE SYRIANS ARE DEFEATED. (Not in Chronicles.)

13. *there came a prophet*] The Hebrew verb is not the common word for 'to come.' The R.V. has therefore translated it here, and in verses 22 and 28, by **came near**, as it is very frequently translated elsewhere in the A.V.

This prophet must have been one of those who were saved at the time of Jezebel's attempt to destroy them all. Obadiah had saved a hundred, and no doubt others also escaped. When Elijah complained 'I, even I only, am left,' the reason was that, through the persecution, a stop had been put to all prophetic activity. In the present strait we need not doubt that any messenger of good tidings would be welcome. So that there is nothing strange about the prophet's visit. The national thoughts were occupied on other things than the slaughter of Jehovah's prophets.

14. *the young men of the princes of the provinces*] The LXX. gives *υἱοὶ τῶν ἡγεμόνων*, 'sons of the leaders', and Josephus nearly the same. 'The princes of the provinces' were probably chieftains who had come from various parts of the kingdom of Israel. The 'young men' would be their attendants or squires. Evidently they are selected as persons who had no great experience though they might have the courage to go, few in number, against a much superior force.

Who shall order the battle] The verb, as is seen from the margin of A.V., means 'to bind' or 'tie'. The R.V. taking this to apply to the bringing of the armies together has rendered **begin**. Instead of remaining within the walls, God encourages Ahab to be the first to strike a

swered, Thou. Then he numbered the young men of the 15
princes of the provinces, and they were two hundred and
thirty two: and after them he numbered all the people, *even*
all the children of Israel, *being* seven thousand. And they 16
went out at noon. But Ben-hadad *was* drinking *himself*
drunk in the pavilions, he and the kings, the thirty and two
kings that helped him. And the young men of the princes 17
of the provinces went out first; and Ben-hadad sent out, and
they told him, saying, There are men come out of Samaria.
And he said, Whether they be come out for peace, take 18
them alive; or whether they be come out for war, take them

blow. Humanly speaking, even, such a step was likely to meet with some success. Josephus says Ahab was to lead because of the inexperience of the young men.

15. *Then he numbered* [R.V. **mustered**] *the young men*] The verb occurs several times in this chapter, and is always rendered 'numbered' (see vv. 26, 27 and the two instances in this verse), as indeed it is in nearly all cases in A.V. But looking at verse 27, in comparison with this verse, 'to number' can hardly be correct, for then the operation would have been performed twice over, manifestly a needless proceeding. The verb literally signifies 'to visit', hence 'to hold a visitation, or gathering,' and so 'to muster' appears to represent the sense here very well. See also the note on verse 25 below.

even *all the children of Israel*] The LXX. omits these words. The smallness of the number mentioned (7000) is very remarkable. Josephus only speaks of them as the rest of the army. There were no doubt many more men of war in Israel, but if the number in the text be correct, it must be that Ahab had not been able to bring many soldiers together in the city by reason of the suddenness of the attack, or because so many other persons from the country had crowded into the safest places, and thus there was no room for more.

16. *they went out at noon*] They had probably learnt that the royal banquet was in progress, and the moment would appear a favourable one. When the leaders were giving themselves up to self-indulgence the army would not be well-prepared for action. The words which follow shew that the revelry in the camp of the Syrians had been carried to a perilous length.

17. *and Ben-hadad sent out*] Even in his drunken revelry he is made aware that something unexpected is taking place, and he sends to know exactly what it is. The LXX. says 'they send and announce to the king of Syria', but this is hardly what would take place. When the messengers come back they tell the king that the besieged have taken a new course: 'There are men come out of (R.V. **from**) Samaria;' 'They are not going to wait for our attack, but either come to attack us, or to make proposals for peace'.

18. *take them alive*] Whatever their mission might be Ben-hadad

19 alive. So these young men of the princes of the provinces
came out of the city, and the army which followed them.
20 And they slew every one his man: and the Syrians fled; and
Israel pursued them: and Ben-hadad the king of Syria
21 escaped on a horse with the horsemen. And the king of
Israel went out, and smote the horses and chariots, and
slew the Syrians with a great slaughter.

22 And the prophet came to the king of Israel, and said
unto him, Go, strengthen thyself, and mark, and see what
thou doest: for at the return of the year the king of Syria

had no doubt that his followers could surround them and capture them without fighting. They could have no difficulty in overpowering so insignificant a force. Why he wished for the capture rather than the slaughter of the Israelites is not so evident. It might be only with a view of making it clear that there was no need to cut off any troops sent against them; by mere force of numbers they could overpower them and make them prisoners.

19. *So these young men*, &c.] The R.V. keeps the order of the original and renders **So these went out of the city, the young men**, &c. The LXX. has made this clause part of Ben-hadad's order: 'And let not the young men &c. go forth'.

and the army which followed them] That is, the 7000 mentioned above in verse 15. Apparently the battle was to be commenced by the young men, and the other troops were to come on and increase the alarm caused by the unexpected attack.

20. *on a horse with the horsemen*] The distinction usually drawn between the two Hebrew nouns in this expression is that the first word describes a chariot horse, the second a horse for riding. If this be so (and there seems good ground for the distinction) the king of Syria fled away in such haste that he did not get a proper riding-horse for himself, but took a carriage-horse and on that made his escape among the mounted troops.

21. *And the king of Israel went out*] Ahab's part appears to have been a small one. He seems to have given directions to the young men, and to those that followed them, but himself to have tarried in Samaria, until the rout was seen to have begun.

22—34. THE SYRIANS PREPARE ANOTHER ARMY, AND ARE AGAIN DEFEATED. AHAB MAKES A COVENANT WITH BEN-HADAD. (Not in Chronicles.)

22. *the prophet came to the king*] R.V. **came near** as in vv. 13 and 28. See on 13.

mark, and see] i.e. Take every possible precaution. Look out for what is best to be done.

at the return of the year] i.e. When the fitting season for taking the field has again come round. Cf. 2 Sam. xi. 1, 'after the year was expired, at the time when kings go forth to battle'.

will come up against thee. And the servants of the king of 23
Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.
And do this thing, Take the kings away, every man out of 24
his place, and put captains in their rooms: and number thee 25
an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to 26
pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.
And the children of Israel were numbered, and were all 27

23. *their gods* are *gods*] R.V. **their god is a god.** The LXX. also renders by the singular. The Syrians would speak of the God of Israel as a national divinity, just as they would of their own god. The former battle had been fought in the hill country round about Samaria, and this may have given encouragement to the idea that in a level plain, like that in which their own Damascus lay, the Syrian forces would meet with more success. It was not unnatural, in the heathen ideas about the gods, that they should consider each divinity specially able, and suited, to protect the land over which he was supposed to have the charge.

24. *Take the kings away*] That is, the thirty and two, whose attendance on the court, and the wassail consequent on their presence, had done much harm to the expedition. We need not suppose that these kings were to be deprived of their power and deposed, though the text would bear that interpretation, but only that they were no longer to take part in the war. Their places were to be supplied by those who had made war their trade, and who would give their attention to the battle and not to revelry.

25. *and number thee an army*] Here we have a different verb from that in 15 and in 26, 27. Here the operation is one of numbering, making the force tally exactly in each arm with that which had been gathered in the previous year. The rendering of this verb by 'number' is an additional reason for changing 'number' to muster in the other places.

26. *numbered*] R.V. **mustered**, and so in the next verse. See above on verse 15.

up to Aphek] There were several places of this name. One was at the foot of Lebanon, in the tribe of Asher (see Josh. xiii. 4, xix. 30). Another was in the hill country on the east of the sea of Galilee. But as Ben-hadad's policy was to fight in the plain, the Aphek here intended must be the city of that name which lay in the plain of Jezreel. On the fitness of this place for a large encampment cf. 1 Sam. xxix. 1.

27. *were all present*] The R.V. has adopted the marginal rendering of A.V. **were victualled.** This is the rendering of the Vulg. *cibaria*

present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the
28 Syrians filled the country. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall
29 know that I *am* the Lord. And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew *of* the Syrians an hundred thousand footmen in one day.
30 But the rest fled to Aphek, into the city; and *there* a wall

excepenunt. The passive form of the verb occurs only here, but the active 'to supply with victuals' is found, Gen. xlv. 11, l. 21 and in several other places.

and the children of Israel pitched [R. V. **encamped**] *before them*] The R. V. is a very frequent translation of this word, and seems best when there is no object after the verb. When 'their tents' or some such expression is supplied, then 'pitch' is the more appropriate. The R. V. makes the same change in verse 29.

two little flocks] The rendering 'little flocks' is from the Vulg. 'duo parvi greges'. The LXX. has *δύο ποίμνια.* The Hebrew word does not occur elsewhere.

The Israelite army had adopted a division into two parts, perhaps from the arrangement which had been so successful in the previous attack.

28. *And there came a man of God*] R. V. **And a man of God came near.** See on verse 13 above.

This was probably a different person from the prophet of verses 13 and 22.

and said] This is the same word in the original with that rendered 'and spake' just a few words before. It seems probable, as the verse makes equally good sense without it, that its repetition is due to an error of the scribe. Some versions do not represent it.

the Lord is *God*] R. V. **a god**, twice in this verse, thus bringing it into accord with the alteration in 23.

29. *seven days*] Perhaps there was some religious idea on the part of the Israelites connected with this time of waiting before they began the battle. After the promise of the man of God, the conflict would have a religious sanction and be entered on with confidence.

an hundred thousand footmen] The number is very large, but Josephus gives the same. If it be correct, the slaughter can hardly have been effected in any other way but by a panic in which these troops cut and trampled down one another.

30. *and* there *a* [R. V. **and the**] *wall fell upon twenty and seven thousand of the* [R. V. omits *of the*] *men*] The noun is definite in the original, and must refer to the city wall of Aphek. The narrative gives

fell upon twenty and seven thousand of the men that were
left. And Ben-hadad fled, and came into the city, into an
inner chamber. And his servants said unto him, Behold 31
now, we have heard that the kings of the house of Israel *are*
merciful kings: let us, I pray thee, put sackcloth on our
loins, and ropes upon our heads, and go out to the king of
Israel: peradventure he will save thy life. So they girded 32
sackcloth on their loins, and *put* ropes on their heads, and
came to the king of Israel, and said, Thy servant Ben-hadad
saith, I pray thee, let me live. And he said, *Is* he yet alive?
he *is* my brother. Now the men did diligently observe 33

no clue to the cause of the disaster. But the divine promise of victory seems to warrant us in concluding that it was by divine interposition, through an earthquake it may be, that a destruction so tremendous was wrought among the enemy. The small number of Israel could not have availed even for the slaughter of those who fell in the battle.

And Ben-hadad fled] He was probably on or near the walls when the great disaster occurred, and in terror gat him to the more central parts of the city.

into an inner chamber] Literally, 'a chamber within a chamber'. The LXX. has *εἰς τὸν οἶκον τοῦ κοιτῶνος εἰς τὸ ταμιεῖον*, 'into the bed-chamber, even into the innermost room'. Josephus says 'an underground room'. What is meant is no doubt some room as far removed from the entrance as possible, so that he might be hidden for a good while at all events, and perhaps remain altogether undiscovered.

31. *let us, I* [R.V. **we**] *pray thee*] The change is made because the sentence is in other parts in the plural. The Hebrew נא is a mere particle employed to give emphasis to forms of entreaty, and has nothing that indicates whether one or more persons are speakers.

sackcloth on our loins] The garment of humiliation and mourning. Cp. Gen. xxxvii. 34; 2 Sam. iii. 31; 2 Kings vi. 30; Is. xxxvii. 1, 2.

ropes upon our heads] Probably meaning with ropes around the neck. No token of submission could be more expressive than this to indicate that Ahab might hang them if he pleased.

peradventure he will save thy life] A touch of Oriental character, which is destroyed by the LXX., which has 'our lives'. The Eastern courtier, even at such a time, would speak of his master's life and not his own. If the former were spared, the latter would be spared also, as a matter of course.

32. Is *he yet alive? he* is *my brother*] Ahab could not know whether Ben-hadad had perished under the falling wall, but as soon as he hears that he is safe, his sympathy is stirred for one of his own rank, and he uses the kingly form of address in speaking of him 'my brother'. Cf. above on ix. 13.

33. *the men did diligently observe whether* any thing would come *from him, and did hastily catch* it] R. V. **the men observed diligently**

whether *any thing would come* from him, and did hastily
catch *it:* and they said, Thy brother Ben-hadad. Then
he said, Go ye, bring him. Then Ben-hadad came forth to
34 him; and he caused him to come up into the chariot. And
Ben-hadad said unto him, The cities, which my father took
from thy father, I will restore; and thou shalt make streets
for thee in Damascus, as my father made in Samaria. Then
said Ahab, I will send thee away with *this* covenant. So he
made a covenant with him, and sent him away.

and hasted to catch whether it were his mind. There are several difficulties in this verse. The italics of A. V. being omitted, we have an expression meaning 'whether from him'. This the R. V. takes as 'whether it were his mind', his true intention, to regard Ben-hadad in this friendly way. The first verb is used several times of divination by augury (cf. 2 Kings xvii. 17, xxi. 6). Hence the sense of 'diligent observation' (see Gen. xliv. 5, marg. A. V.). Some have taken the word as implying a favourable omen, and so rendered 'they took it as a good sign'. But this further meaning is no necessary part of the sense. The other verb rendered 'to catch' is only found here, and has nothing in Hebrew, or even in the cognate languages, to explain it. The traditional Jewish explanation is 'they hasted to get him to say clearly'. The LXX. and the Vulg. give the sense of 'to catch'; the former translating by ἀνελέξαντο, the latter by 'rapuerunt'. Josephus represents the messengers as taking a pledge (ὅρκους λαβόντες) from Ahab that there should be no harm done to their master. The R. V. seems to have improved a little upon the A. V., and the following words 'Thy brother Ben-hadad' shew on what point the Syrians were anxious for confirmation.

into the chariot] The war chariot in which Ahab had come forth to the battle. For the whole proceeding appears to have taken place immediately after the Syrian overthrow.

34. This verse is very singular from the omission of the names of both the speakers. It is clear enough from the sense, to whom each clause must be assigned, but the omissions are so unusual that one can hardly help suspecting some error in the text. The LXX. joins the two clauses as though they were spoken by the same person.

make streets for thee in Damascus] This must signify that a portion of Damascus should be set apart as belonging to Israel, and that dwellings might be erected there for the use of such Israelites as should have need to go thither. That such a privileged quarter in a foreign city might be of great use for purposes of commerce we can readily imagine, and more so in those days and lands of caravans than in the western world. Probably 'Lombard Street' in London was originally a privileged part of the city, where the wealthy Lombard merchants established themselves.

Then, said Ahab, *I will send thee away*] R. V., **And I,** said Ahab, **will let thee go.** The verb is rendered 'to let go' in the application

And a certain man of the sons of the prophets said unto 35
his neighbour in the word of the LORD, Smite me, I pray
thee. And the man refused to smite him. Then said he 36
unto him, Because thou hast not obeyed the voice of the
LORD, behold, as soon as thou art departed from me, a lion
shall slay thee. And as soon as he was departed from him,
a lion found him, and slew him. Then he found another 37

made by the son of the prophets in verse 42. It is better therefore to translate it in the same way here, and in the following clause of this verse '**and let him go**'.

with this covenant] The agreement, namely, for the restoration of the taken cities, and for the privilege of occupying part of Damascus with houses for Israelites. The language sets before us the easy way in which Ahab allowed the advantages of the victory to slip from his grasp. It seems too that Ben-hadad did not fulfil all his part of the covenant (see xxii. 3), and this may have been in consequence of the behaviour of Ahab, which would make the compact appear of little moment.

35—43. A PROPHETIC MESSAGE REBUKING AHAB BECAUSE HE HAD LET BEN-HADAD GO. (Not in Chronicles.)

35. *a certain man of the sons of the prophets*] It is clear from what follows in the history (2 Kings ii.) about the taking of Elijah into heaven, that in spite of Jezebel's persecution, the prophets and their schools were not put down, but still flourished in various places. Josephus represents this 'son of the prophets' as Micaiah, spoken of in xxii. 8, and says that it was in consequence of this message about Ben-hadad's deliverance that Ahab put him in prison. (*Ant.* VIII. 14. 5.)

said unto his neighbour in [R.V. **fellow by**] *the word of the Lord*] The man to whom he made the request was probably one who like himself dwelt in one of the prophetic societies, and he ought therefore to have understood that there was some purpose in his companion's request. Hence his sin in refusing to comply with it. 'Fellow' gives the idea of men of the same guild better than 'neighbour'. The expression 'by the word of the Lord' is found in a similar passage (1 Kings xiii. 17), and is the more usual form.

Smite me] He wished to personate a man who had been engaged in the battle and had suffered something from the enemy.

the man refused] Such a refusal was utterly at variance with the character of a prophet, who was to be prepared to obey at all costs a message which came as the word of the Lord. His companion puts the case very strongly in the next verse when he calls his own request 'the voice of the Lord'.

36. *a lion*] On the frequency of wild beasts in the Holy Land at this time, see above on xiii. 24. The incident here recorded is not without its importance as a comment on disobedience to God's command, for which a punishment was just to be pronounced against Ahab.

man, and said, Smite me, I pray thee. And the man smote
38 him, so that in smiting he wounded *him*. So the prophet
departed, and waited for the king by the way, and disguised
39 himself with ashes upon his face. And as the king passed
by, he cried unto the king: and he said, Thy servant went
out into the midst of the battle; and behold, a man turned
aside, and brought a man unto me, and said, Keep this
man: if by any means he be missing, then shall thy life be
40 for his life, or else thou shalt pay a talent of silver. And as
thy servant was busy here and there, he was gone. And
the king of Israel said unto him, So *shall* thy judgement *be;*

37. *so that in smiting he wounded* him] The R. V. has adopted the literal rendering which stands on the margin of A. V. **smiting and** wounding him. Josephus specifies the nature of the wound *θραύσαντος αὐτοῦ τὸ κρανίον* 'breaking his head'. This of course is to be inferred from what follows.

33. *waited for the king by the way*] He wished to intercept Ahab just as he was coming from his interview with Ben-hadad. A parallel this to the lion meeting the disobedient prophet as soon as he had departed from his fellow.

and disguised himself] With this action may be compared the assumed mourning garb of the widow of Tekoah (2 Sam. xiv. 2).

with ashes upon his face] R. V. **with his head band over his eyes.** The A. V. is the rendering of the Vulg. and Syriac, and is the result of taking אֲפֵר in the text as the same אֵפֶר which means 'dust', 'ashes'. The LXX. has the true sense in *τελαμῶν* = a bandage, while the Chaldee translates it as 'a veil'. When the proper meaning is given to the first word, the common rendering 'eyes' for the second can be brought in.

39. *cried unto the king*] The appeal for the king's intervention is made with a view of getting free from the punishment which had been threatened to him.

a man turned aside] Evidently meant to indicate one of authority who had a right to command the services which he desires and to impose a penalty if they be not fulfilled. In the interpretation he represents Jehovah.

be missing] i.e. When I come to ask for the prisoner whom I trusted to your hands.

a talent of silver] The fine was large to mark the importance of the trust.

40. *he was gone*] The sentence would of course continue thus: 'Let me however find grace and let not thy servant suffer for this neglect'.

So shall *thy judgement* be] i.e. As he laid down who entrusted his prisoner to thy care. The LXX. rendering here is utterly without sense, and it is impossible to conceive whence it was derived, *ἰδοὺ καὶ τὰ ἔνεδρα παρ' ἐμοὶ ἐφόνευσας.*

thyself hast decided *it*. And he hasted, and took the ashes 41
away from his face; and the king of Israel discerned him
that he *was* of the prophets. And he said unto him, Thus 42
saith the LORD, Because thou hast let go out of *thy* hand a
man whom I appointed to utter destruction, therefore thy
life shall go for his life, and thy people for his people. And 43
the king of Israel went to his house heavy and displeased,
and came to Samaria.

And it came to pass after these things, *that* Naboth the **21**
Jezreelite had a vineyard, which *was* in Jezreel, hard by

41. *the ashes away from his face*] Here R. V. (as in 38) **the head band from his eyes.**

that he was *of the prophets*] It is clear that the prophets were distinguished by dress, or in some evident manner, so that they were easy of recognition. Perhaps the hairy prophetic mantle was the usual garb, and that on the present occasion the prophet had some wrapping thrown over that, which he laid aside along with the head band, and then the king recognised his character.

out of thy *hand*] The LXX. represents the pronoun, which is omitted in the Hebrew text, perhaps only by a slip of the scribe.

42. *a man*] R. V. **the man.** For the whole multitude, and of course the king above all, had been delivered into Ahab's hand (see verse 28), and the victory was to be an evidence that Jehovah had fought for Israel.

appointed to utter destruction] R. V. **devoted to destruction.** This was the purpose for which Ben-hadad had been brought into Ahab's hand. The literal rendering is 'the man of my banning', whom I have laid under a ban. It is used Is. xxxiv. 5 'the people of my curse'.

43. *heavy and displeased*] Said again of Ahab in the next chapter (verse 4) when he could not prevail upon Naboth to part with his vineyard. The first of these words is used in xxi. 5 to signify sadness of spirit, the second indicates anger arising from disappointment. It describes the sort of rage which Asa exhibited (2 Chron. xvi. 10) when he put Hanani in prison for telling him that he had done wrong in relying on the help of the Syrians instead of trusting in the Lord.

CH. XXI. 1—16. NABOTH THE JEZREELITE IS STONED TO DEATH AND AHAB TAKES POSSESSION OF HIS VINEYARD. (Not in Chronicles.)

1. This chapter is placed by the LXX. before the preceding, and numbered xx. Josephus also adopts that order of the events. In consequence, the LXX. omits the words 'after these things' in verse 1.

The LXX. (*Alex.*) calls Naboth 'an Israelite'. This of course he was. But *Jezreel* יזרעאל may easily, especially in MS., be mistaken for *Israel* ישראל. Both versions of the LXX. make the vineyard to be not near the *palace*, but near the *threshingfloor* of Ahab.

2 the palace of Ahab king of Samaria. And Ahab spake
unto Naboth, saying, Give me thy vineyard, that I may
have it for a garden of herbs, because it *is* near unto my
house: and I will give thee for it a better vineyard than
it; *or*, if it seem good to thee, I will give thee the worth of
3 it *in* money. And Naboth said to Ahab, The LORD forbid
it me, that I should give the inheritance of my fathers unto
4 thee. And Ahab came into his house heavy and displeased
because of the word which Naboth the Jezreelite had spoken
to him: for he had said, I will not give thee the inheritance
of my fathers. And he laid him down upon his bed, and
5 turned away his face, and would eat no bread. But Jezebel
his wife came to him, and said unto him, Why is thy spirit

2. *that I may have it for a garden of herbs*] These events must have taken place during a time of peace, when Ahab had leisure to think about the convenient arrangement of his grounds. And it is most probable they occurred after Ben-hadad's utter defeat, otherwise the victory then granted to Ahab would have been like a condonation of his sin, and not in harmony with the doom pronounced in this chapter (ver. 19) by Elijah. The desire to have the ground 'for a garden of herbs' is twice repeated in this verse by the LXX.

3. *The Lord forbid it me*] This verse is very interesting, because (1) it makes clear that Naboth was a worshipper of Jehovah and, in spite of the persecution of the prophets, did not shrink from making it known to the king by his language. Here was an example of one who had not bowed the knee nor given a kiss to Baal. And (2) the reason which he alleges for clinging to his inheritance shews that the teaching of the law of Moses (Numb. xxxvi. 7, 8; Lev. xxv. 27, 28) concerning the sacredness of a paternal inheritance had taken firm hold of the minds of the people, so that Ahab did not think of venturing on harsh measures against one who put forward this religious plea as a bar to the royal desire.

4. *And Ahab came into his house*] The last four words are omitted by the LXX., as also the clause 'because of the word......the inheritance of my fathers.' It is clear from the continuation of the story that it was to Samaria that Ahab came back after his interview with Naboth.

heavy and displeased] See above, on xx. 43.

And he laid him down, &c.] This detail shews, like so much else in Ahab's history, what a feeble character he was, and how thoroughly he would be dominated by the more powerful mind of Jezebel. While absent from her, some signs of improvement might appear, even such as might seem to Elijah to promise hopes of a change; but when she appears they are all gone. And the moodiness here described is rather that of a wayward child, than of a man of mature years and high position.

so sad, that thou eatest no bread? And he said unto her, 6
Because I spake unto Naboth the Jezreelite, and said unto
him, Give me thy vineyard for money; or *else*, if it please
thee, I will give thee *another* vineyard for it: and he
answered, I will not give thee my vineyard. And Jezebel 7
his wife said unto him, Dost thou now govern the kingdom
of Israel? arise, *and* eat bread, and let thine heart be merry:
I will give thee the vineyard of Naboth the Jezreelite. So 8
she wrote letters in Ahab's name, and sealed *them* with his
seal, and sent the letters unto the elders and to the nobles

6. *I will not give thee my vineyard*] For the last two words the LXX. has 'the inheritance of my fathers.' Of course it is to be understood that Ahab would lay before Jezebel the motive, from which Naboth had refused his king's request. But the narrative is much more in character with the rest of Ahab's behaviour, if he at first makes mention only of the blank refusal. The ground for holding firm to his inheritance would most likely have found an echo in many an Israelite's heart. We see that Jezebel gives no hint to any one of the true cause for wishing to put Naboth out of the way. Had she done so, she must have mentioned the reason for his scruple, and the elders of Jezreel though they had forgotten the laws of Jehovah, would, for all that, not have cared to give publicity to Naboth's answer.

7. *Dost thou now govern the kingdom of Israel?*] There is not expressed here any sign of a question in the original, but there can be no doubt that this is the force of the words. The Hebrew order is 'Thou now governest, &c.' the pronoun being emphatically expressed. So that the sense is '*Thou* art king, art thou not? why then let such a matter trouble thee or stand in the way of thy will.' The proposal of some to take the words as imperative, 'Thou, do thou use thy sovereignty, &c.' is opposed to what follows. For Jezebel does not urge Ahab to act the despot's part, but plays it for him.

I will give thee, &c.] The 'I' in this clause is emphatically expressed, just as 'thou' in the preceding one.

8. *she wrote letters in Ahab's name*] She was the real ruler, he only king in name. The letters would be prepared for her by the royal secretaries. Jezebel's part was to take the signet ring of her husband, and therewith affix the royal seal that the document might go forth with authority. Apparently Ahab asked no question about the means which his wife meant to employ.

the elders and to the nobles] The law ordered (Deut. xvi. 18) that there should be judges appointed in every city, and we cannot doubt the existence of such a tribunal in a place so important as Jezreel, where the elders and nobles would form the bench of magistrates. The sequel shews that for such an offence as that charged against Naboth they had the power of life and death. But the whole proceeding is very Oriental. The royal letter dictates the sentence, and how it is to be obtained, and

9 that *were* in his city, dwelling with Naboth. And she wrote
in the letters, saying, Proclaim a fast, and set Naboth on
10 high among the people: and set two men, sons of Belial,
before him, to bear witness against him, saying, Thou didst
blaspheme God and the king. And *then* carry him out, and

the persons to whom it is addressed make no scruple about obeying, although the last words of this verse increase the enormity of their proceeding by telling that they 'were in his city, dwelling with Naboth', and so it would seem well acquainted with his character.

The words 'in his city' are omitted in the LXX.

9. *Proclaim a fast*] Let a day of humiliation be appointed, for it must be represented that a great wrong has been committed both against God and the king. Cf. 1 Sam. vii. 6 where the people gathered at Mizpeh fasted, saying, 'We have sinned against the Lord'. The command of God (Joel ii. 12) by His prophet is, 'Turn ye to me with all your heart, and with fasting and with weeping'. Hence the action is to express the popular sorrow for some wrong done, by which the whole city is contaminated.

and set Naboth on high among the people] Lit. 'at the head of the people'. The LXX. has ἐν ἀρχῇ τοῦ λαοῦ. He was to be put in a prominent place, as one who had hitherto held an honourable position. Josephus speaks of him as γένους ἐπιφανοῦς 'of a family of note'. By thus, at the beginning of the process, treating Naboth with honour they would seem to make it plain that, but for the evidence against him, they would have been glad to think him innocent.

10. *sons of Belial*] In Deut. xiii. 13, the R.V. has translated this expression 'base fellows', putting in the margin 'sons of worthlessness'. This is the sense everywhere in the O.T. and should have been in the text. In N.T. times 'Belial' was personified (see 2 Cor. vi. 15), but there is no trace of this idea in the earlier Scriptures. The LXX. has υἱοὶ παρανόμων. The men were good-for-noughts, who would swear to anything for which they were paid. Josephus makes them three in number.

Thou didst blaspheme [R.V. curse] *God and the king*] The verb in the original ברך is very frequently used of blessing, but it had the opposite sense also. The root idea appears to be 'to say adieu to'. This might be and most frequently was with a parting benediction; but it also might be a renunciation, a declaration of hostility. Hence the R.V. has put 'renounce' in the margin, to indicate how the sense of 'curse' is obtained. The verb is used in the bad sense also in Job i. 5; ii. 9. It is remarkable that an accusation of this nature should have been set afoot by Jezebel. We need not however assume that she had any care about the cursing of God; only that she found this the first convenient mode of getting rid of Naboth. But amongst the people, who were to suppose Naboth justly executed, there must have still been left some regard for the divine name and the divine law. The death by stoning was appointed by the Mosaic code (Lev. xxiv. 16), and

stone him, that he may die. And the men of his city, *even* 11
the elders and the nobles who *were* the inhabitants in his
city, did as Jezebel had sent unto them, *and* as *it was* written
in the letters which she had sent unto them. They pro- 12
claimed a fast, and set Naboth on high among the people.
And there came in two men, children of Belial, who sat 13
before him: and the men of Belial witnessed against him,
even against Naboth, in the presence of the people, saying,
Naboth did blaspheme God and the king. Then they
carried him forth out of the city, and stoned him with
stones, that he died. Then they sent to Jezebel, saying, 14
Naboth is stoned, and is dead. And it came to pass, when 15
Jezebel heard that Naboth was stoned, and was dead, that
Jezebel said to Ahab, Arise, take possession of the vineyard

so was the necessity for two witnesses at least (Deut. xvii. 6; xix. 15) before the accused could be put to death.

that he may die] The R.V. omits 'may'.

11. *who* were *the inhabitants*] R.V. **who dwelt.** The word is the same as in verse 8.

13. *And there came in two men, children of Belial*] R.V. **And the two men, sons of Belial, came in.** The Hebrew noun is definite and the sense requires that it should be indicated.

witnessed] R.V. **bare witness.** As in verse 10.

even *against Naboth, in the presence of the people*] These words are omitted by the LXX. As much publicity as possible was given to the accusation, that thus it might have the colour of being legally carried out.

did blaspheme] R.V. **did curse.** The word is the same as in verse 10. But a different word is used for 'blaspheme' in Lev. xxiv. 16.

they carried him forth out of the city] This explains what is meant by 'carry him out' in verse 10. The place of execution was to be outside the walls, according to the legal ordinance (Lev. xxiv. 14), 'Bring forth him that hath cursed without the camp...and let all the congregation stone him'. From this we see that this enactment was before the Exile.

that he died] Not only was Naboth put to death, but, according to another passage (2 Kings ix. 26), his sons were included in the destruction.

15. *that Naboth was stoned, and was dead*] These words are omitted by the LXX. The repetition is alien to Greek style, but exactly after the fashion of Hebrew.

take possession of the vineyard] Some have thought that the king could do this, because it is supposed that the property of one so executed would become confiscated. Others have suggested that there was some relationship between Ahab and the family of Naboth. It seems unnecessary to seek for reasons in such a case. Where so much had been

of Naboth the Jezreelite, which he refused to give thee for
16 money: for Naboth is not alive, but dead. And it came to
pass, when Ahab heard that Naboth was dead, that Ahab
rose up to go down to the vineyard of Naboth the Jezreelite,
to take possession of it.

17 And the word of the LORD came to Elijah the Tishbite,
18 saying, Arise, go down to meet Ahab king of Israel, which
is in Samaria: behold, *he is* in the vineyard of Naboth,
19 whither he is gone down to possess it. And thou shalt
speak unto him, saying, Thus saith the LORD, Hast thou
killed, and also taken possession? And thou shalt speak

done unlawfully, and a life, or perhaps several, taken by false accusation, it would be a small matter to seize on the ground without any plea of law or kinship.

16. *when Ahab heard that Naboth was dead*] Here the LXX. adds 'he rent his garments and covered himself with sackcloth'. This clause must be entirely out of place. Josephus gives us a detail far more in harmony with Ahab's character. He says (*Ant.* VIII. 13, 8) 'And Ahab was pleased with what had been done, and sprang up from his bed, and went to see Naboth's vineyard'. There was certainly no time lost by him. His entry on the possession seems to have been made the very next day after Naboth's death. We learn afterwards (2 Kings ix. 26) that Jehu and Bidkar rode with Ahab at the time, and so appalling was the curse which Elijah pronounced on the wretched king that it was imprinted on Jehu's memory and he could quote it many years afterwards, apparently in its very words.

17—29. ELIJAH MEETS AHAB AND TELLS HIM GOD'S SENTENCE. AHAB REPENTS AND THE PUNISHMENT IS DEFERRED. (Not in Chronicles.)

18. *which* is [R.V. **dwelleth**] *in Samaria*] This change is necessary for consistency in the narrative. There is no verb in the original, as will be seen from the italics of A. V. The verbs describing the action first of Ahab and then of Elijah, shew that both had *gone down*, the one from Samaria, and the other, perhaps, from Carmel, to the city of Jezreel, which lay on lower ground than either.

to possess it] R.V. **to take possession of it.** Thus it is shewn that the expression is the same as in verses 15, 16 and 19.

19. *Hast thou killed, and also taken possession?*] The guilt of all that had been done is at once laid at Ahab's door. He had neither known nor cared to know (as it seems) what Jezebel's plans were and only thought of the end which they accomplished. He was willing by taking possession to reap the advantage, as he thought it; God lays on him the first penalty.

and thou shalt speak unto him, saying] The LXX. omits these words. See above on verse 15.

unto him, saying, Thus saith the Lord, In the place where
dogs licked the blood of Naboth shall dogs lick thy blood,
even thine. And Ahab said to Elijah, Hast thou found me, 20
O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the
Lord, behold, I will bring evil upon thee, and will take 21
away thy posterity, and will cut off from Ahab *him that*
pisseth against the wall, and *him that is* shut up and left in

In the place where dogs licked the blood of Naboth] From the history of Ahab's death, in xxii. 38, it appears that his blood was thus licked by the dogs, not at Jezreel, but near Samaria. The best explanation of this is that the word 'place' does not here mean 'precise locality'. Naboth's blood was shed outside the gate of Jezreel, and the pool of Samaria, from the description in the next chapter, and from what we know of the conduits and reservoirs of Eastern cities, was apparently outside the gate of that city. Thus there was a similarity between the two cases. We must also bear in mind that the sentence on Ahab was modified and its exact fulfilment deferred. When Jehoram was killed (2 Kings ix. 25) a much more definite phrase is used for the place where his body was cast out. There it is, 'in the portion of the field of Naboth the Jezreelite'.

Instead of 'dogs' simply, the LXX. (*Vat.*) has 'the swine and the dogs' and (*Alex.*) 'the dogs and the swine'. It is not easy to decide how the swine came to be mentioned in the Greek Versions, but as neither text makes any mention of them in the second part of this clause, the words must be taken as the insertion of some one who desired to give a touch of greater horror to the picture.

The *Vat.* LXX. adds to the close of this verse 'and the harlots shall wash in thy blood', and in xxii. 38 both *Alex.* and *Vat.* have the statement that this was done. Moreover the true rendering in that place, of the words which in A.V. read, 'and they washed his armour', is 'Now the harlots washed themselves there'. See notes on xxii. 38.

20. *Hast thou found me, O mine enemy*] Ahab had not thought of a penalty to overtake him, but the sight of Elijah makes him feel not penitent, but indignant that the avenger of wrong is so soon at hand. Therefore he calls Elijah his *enemy*.

because thou hast sold thyself] Here the LXX. adds μάτην=in vain. This appears to be an attempt at interpretation, indicating that Ahab had thought to take the price for his bargain, and to escape all consequences, and that in this he was to be disappointed. The complete surrender of the king into the hands of others is well expressed by 'thou hast sold thyself'.

to work evil] R.V. **to do that which is evil.** As in all other places where this expression occurs.

in the sight of the Lord] Here the LXX. adds 'to provoke him to anger'.

21. *and will take away thy posterity*] R.V. **and will utterly sweep thee away.** See above on xiv. 10, where this verse occurs in substance.

and left in Israel] R.V. **and him that is left at large.** The ex-

22 Israel, and will make thine house like the house of Jeroboam
the son of Nebat, and like the house of Baasha the son of
Ahijah, for the provocation wherewith thou hast provoked
23 *me* to anger, and made Israel to sin. And of Jezebel also
spake the LORD, saying, The dogs shall eat Jezebel by the
24 wall of Jezreel. Him that dieth of Ahab in the city the
dogs shall eat; and him that dieth in the field shall the
25 fowls of the air eat. (But there was none like unto Ahab,
which did sell himself to work wickedness in the sight of the
26 LORD, whom Jezebel his wife stirred up. And he did very
abominably in following idols, according to all *things* as did

pression is a proverbial one, meant to indicate all men of every kind. Perhaps its origin is in the idea of 'bondmen and free' or it may have been 'the young, who were not their own masters, and the old who were at liberty to choose their own way.' The expression recalls Deut. xxxii. 36.

22. *and made* [R.V. **hast made**] *Israel to sin*] Cf. xvi. 2.

23. *the dogs shall eat Jezebel*] For the fulfilment, see 2 Kings ix. 35—37.

by the wall [R.V. **rampart**] *of Jezreel*] The Hebrew word which stands here in the text is found again 2 Sam. xx. 15, where it is translated 'trench', with a margin in A.V. 'outmost wall'. The R.V. gives there also 'rampart'. In 2 Kings ix. 10, 36, 37, the body is said to have been devoured 'in the portion of Jezreel', and as the words 'by the rampart' בחל, want only an additional letter to turn them into 'in the portion' בחלק, it has been suggested that the latter ought to be the reading here. But there is no need for any change. Both expressions mean the same thing. The 'portion' is the land close to the walls outside. Jezebel must have looked forth from a window of some building that formed part of the city wall. Thus she would be able to shew herself to Jehu as soon as he drew near.

24. *Him that dieth* &c.] See above, xiv. 11.

25. *to work wickedness*] R.V. **to do that which was evil.** See above, verse 20.

Ahab exceeded the wickedness of all the other kings in that he introduced Baal-worship, and allowed his wife to proceed to all lengths in her attempts to destroy any recognition of Jehovah, even such as remained in the corrupted worship of the northern kingdom.

26. *he did very abominably*] Ahab himself cast aside the worship which his predecessors had inaugurated and followed, and followed Jezebel in her idolatry.

according to all things *as did the Amorites*] Better, with R.V., **according to all that the Amorites did.** The Amorites are mentioned probably because, being widely spread, the name had become representative of all the nations cast out before the children of Israel. They were the

the Amorites, whom the Lord cast out before the children
of Israel). And it came to pass, when Ahab heard those 27
words, that he rent his clothes, and put sackcloth upon his
flesh, and fasted, and lay in sackcloth, and went softly.
And the word of the Lord came to Elijah the Tishbite, 28
saying, Seest thou how Ahab humbleth himself before me? 29
because he humbleth himself before me, I will not bring
the evil in his days: *but* in his son's days will I bring the
evil upon his house.

And they continued three years without war between 22

dwellers on the hills, like the Hittite and the Jebusite. It may therefore be that the Amorite worship and customs had lingered in the hill country of Samaria, and been revived during the idolatrous reign of Ahab.

whom the Lord cast out] The R.V. has usually changed 'cast' into 'drave' in these passages. See xiv. 24. There seems no reason why it should not be done here.

27. The LXX. gives for this verse 'And when Ahab was pricked (in his heart) on account of this word (coming) from the presence of the Lord, he went and wept, and rent his robe, and girded sackcloth upon his body, and fasted. And he put on sackcloth in the day on which he slew Naboth the Jezreelite, and went [softly]'. There is nothing to represent the last word, which is in brackets, and thus the sentence is incomplete. Josephus explains that the king went barefoot. On the mention of the day of Naboth's murder, see above on verse 16.

29. *because he humbleth himself before me*] These words are left out by the LXX., as are also 'upon his house' at the close of the verse.

I will not bring the evil in his days] That is, the whole penalty shall not be inflicted on him. A portion of it was, as we are told in xxii. 37—38. The Jews explain the word נשׂא which is rendered 'forgiving' iniquity (Exod. xxxiv. 7; Num. xiv. 18; &c.) by reference to its original meaning which is 'to lift up'. God, say they, raises the load, so that it does not press all at once, or men would perish under it, but the lifted burden is divided into parts, and men feel it in consequence for a long time to come. In every punishment of Israel, there is mixed up an ounce of the golden calf.

but *in his son's days*] Fulfilled in the death of Jehoram, Ahab's son. 2 Kings ix. 25.

CH. XXII. 1—12. AHAB RESOLVES TO RECOVER RAMOTH-GILEAD. JEHOSHAPHAT JOINS HIM. AHAB'S PROPHETS PROMISE HIM VICTORY. (2 Chron. xviii. 1—11.)

1. *they continued three years without war*] This probably means after the defeat of Benhadad described in chapter xx. It must have been during this interval of peace that Naboth was put to death.

2 Syria and Israel. And it came to pass on the third year,
that Jehoshaphat the king of Judah came down to the king
3 of Israel. And the king of Israel said unto his servants,
Know ye that Ramoth in Gilead *is* ours, and we *be* still,
4 and take it not out of the hand of the king of Syria? And
he said unto Jehoshaphat, Wilt thou go with me to battle
to Ramoth-gilead? And Jehoshaphat said to the king of
Israel, I *am* as thou *art*, my people as thy people, my horses
5 as thy horses. And Jehoshaphat said unto the king of
Israel, Inquire, I pray thee, at the word of the Lord to day.

2. *Jehoshaphat...came down to the king of Israel*] The writer speaks as though Jerusalem was still regarded as the capital-city of the whole nation. To leave it and go elsewhere was 'to go down.'

The Chronicler and Josephus connect this visit with the mention of Jehoshaphat's 'affinity with' Ahab. Jehoram, Jehoshaphat's son had married Ahab's daughter, Athaliah. And after this event the king of Judah paid his visit to Samaria. The reception is described in Chronicles as a scene of great profusion, and Josephus speaks of troops (στρατὸς) which accompanied Jehoshaphat. Probably the subject of the war against Syria had been discussed before the meeting of the two kings. The Chronicler says 'Ahab *persuaded* Jehoshaphat to go up with him to Ramoth-gilead.'

3. *Know ye that Ramoth in Gilead* is *ours*] The statement of Josephus (*Ant.* VIII. 15, 3) is very probable, viz. that the father of Ben-hadad had taken Ramoth-gilead, with other cities, from Omri. Ben-hadad had stipulated, when he feared for his life (xx. 34), to restore these conquests, but apparently had not carried out this part of his covenant. He had found Ahab easy to deal with, and once safe back in Damascus, he thought former promises not very binding.

On Ramoth-gilead, see above, iv. 13.

4. *I* am *as thou* art] The marriage between the royal children would no doubt make Jehoshaphat more ready to comply with Ahab's request. But it was not without danger to Judah also, that the Syrian king should hold a strong position in the land of Gilead.

my horses as thy horses] From this expression it appears that cavalry had now been largely introduced into both kingdoms.

5. *Inquire, I pray thee, at the word of the Lord*] The persuasion has gained from him a promise, but Jehoshaphat would still find out whether the proposed expedition has the sanction of Jehovah. It is clear from his request that he expected to find a true prophet of Jehovah at hand in Israel. The national apostasy cannot therefore have been complete, even in the dark days of Ahab.

to day] The Hebrew word is the same which is found in Gen. xxv. 31, 33, where on the margin of R.V. the alternative rendering, 'first of all,' is given. This sense is very appropriate both there and here, and will often explain what 'to day' in O. Test. diction signifies. Cf. above, i. 51.

Then the king of Israel gathered the prophets together, about 6
four hundred men, and said unto them, Shall I go against
Ramoth-gilead to battle, or shall I forbear? And they said,
Go up; for the Lord shall deliver *it* into the hand of the
king. And Jehoshaphat said, *Is there* not here a prophet of 7
the LORD besides, that we might inquire of him? And the 8
king of Israel said unto Jehoshaphat, *There is* yet one man,
Micaiah the son of Imlah, by whom *we* may inquire of the
LORD: but I hate him; for he doth not prophesy good

6. *gathered the prophets together, about four hundred*] These cannot have been the prophets of Baal, for their ringleader, Zedekiah, in verse 11, begins his speech, 'Thus saith Jehovah,' and in verse 24 speaks of 'the spirit of Jehovah' as being with him. But they were not true adherents of the Lord, otherwise Jehoshaphat would certainly have been content with their words. He went on with the project of the expedition even after Micaiah's prophetic warning; he never would have sought for more satisfaction, had he heard four hundred true prophets of Jehovah say, 'the Lord shall deliver it into the hand of the king.' These men were therefore the prophets who served in the worship of the calves. They would use Jehovah's name, just as constantly as the men who had not forsaken His commandment, and throughout the whole of Israel this number of them could no doubt be readily gathered, and these, though not his Baal-priests, Ahab would bring before Jehoshaphat.

Go up] The land of Gilead was all mountainous.

the Lord shall deliver it] It is remarkable that in this first form of answer, the word for "Lord" is *Adonai*, not the word which we represent by *Jehovah*, and which is generally rendered Lord. In the repetition, in verse 12, *Jehovah* is used, and of course in Micaiah's speech. This word 'Adonai' is what the Jews use now instead of pronouncing the sacred name, but their reason could not have weighed with Ahab's priests in Israel. In the parallel place in Chronicles 'God', *Elohim*, is used in the first answer, and 'Jehovah' in the others.

7. Is there *not here a prophet of the Lord besides*] The R.V. transposes *besides*, putting it after *here*. This brings out more clearly the reason for Jehoshaphat's inquiry. Besides what he has heard, he would gladly be told what to do by a true prophet of Jehovah. These men and their answer did not quite satisfy him. Josephus says Jehoshaphat understood from their language that they were false prophets.

8. There is *yet one man*] In the R.V. immediately after these words are placed 'by whom we may inquire of the Lord.' This order of words, which corresponds more nearly with the Hebrew arrangement, shews that Ahab understood what his guest required, and why he was not satisfied with the prophets that had already come before him. Even Ahab recognized the difference between Micaiah and the rest.

concerning me, but evil. And Jehoshaphat said, Let not
9 the king say so. Then the king of Israel called an officer,
10 and said, Hasten *hither* Micaiah the son of Imlah. And
the king of Israel and Jehoshaphat the king of Judah sat
each on his throne, having put on *their* robes, in a void
place *in* the entrance of the gate of Samaria; and all the
11 prophets prophesied before them. And Zedekiah the son
of Chenaanah made him horns of iron: and he said, Thus
saith the LORD, With these shalt thou push the Syrians,

Let not the king say so] i.e. That he hates Micaiah.

9. *Hasten* hither] R.V. **Fetch quickly.** This is the rendering in Chronicles, and enables us to dispense with italics.

10. *And* [R.V. **Now**] *the king of Israel*] The change is justified, as the sentence is not a mere addition to what has gone before but a new feature in the history.

having put on their *robes*] R.V. **arrayed in their robes.** The original language indicates a degree of display suited to the meeting of two kings. Moreover the A. V., in connexion with the words immediately following, is open to a misunderstanding. What is described is not what the kings did, but in what state they sat. The LXX. has ἔνοπλοι. Josephus also gives the idea of an armed gathering. He says 'The two kings having gone out of the city, and having sat down each on his throne, distributed to their own soldiers pay for the campaign (τὸ στρατιωτικόν).'

in a void [R.V. **an open**] *place*] The word in the Hebrew is most frequently rendered 'a threshing-floor.' This was a large open space in which the oxen could be driven round, to tread out the corn. Such a space is here indicated, where chairs of state could be erected for the two kings, and where the prophets could come about them.

in [R.V. **at**] *the entrance of the gate of Samaria*] There appears usually to have been some place set apart near the gate of a city, mostly outside, where important business proceedings, trials, and such matters could be conducted in public and where kings and magistrates could sit and listen to appeals for help or justice. Cf. Gen. xxiii. 10, 18; Josh. ii. 7, ix. 29; 2 Kings xxiii. 8, &c.

11. *Zedekiah*] In verse 24 we see that Zedekiah was the leader of Ahab's prophets. His action here is one of those symbolical proceedings not uncommon with the prophets. Thus Ahijah significantly rent his garment into twelve pieces (xi. 30) and gave Jeroboam ten. Zedekiah's language, addressed to Ahab, is probably an allusion to the blessing of Ephraim in Deut. xxxiii. 17. By this time Ephraim had become the representative tribe of the Northern Kingdom, and of him Moses had said 'his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth.' By such language not only Ahab, but Jehoshaphat might be encouraged to trust more to the prophecies of success.

until *thou* have consumed them. And all the prophets 12
prophesied so, saying, Go up *to* Ramoth-gilead, and prosper:
for the LORD shall deliver *it* into the king's hand.

And the messenger that was gone to call Micaiah spake 13
unto him, saying, Behold now, the words of the prophets
declare good unto the king *with* one mouth: let thy word, I
pray thee, be like the word of one of them, and speak *that
which is* good. And Micaiah said, *As* the LORD liveth, 14
what the LORD saith unto me, that will I speak. So he 15
came to the king. And the king said unto him, Micaiah,
shall we go against Ramoth-gilead to battle, or shall we forbear?
And he answered him, Go, and prosper: for the

until thou *have consumed them*] R.V. **until they be consumed.** There is nothing in the original to warrant 'thou.'

12. *into the king's hand*] R.V. **into the hand of the king.** A change made to shew that the words are just the same as in verse 6. The LXX. adds here 'even the king of Syria.'

13—28. MICAIAH'S PROPHECY. AHAB, IN DISPLEASURE, SENDS HIM TO PRISON. (2 Chron. xviii. 12—27.)

13. *And the messenger that was gone* [R.V. **went**] *to call Micaiah*] The tradition, which Josephus preserves, that the 'son of the prophets' mentioned in xx. 35, was Micaiah, and that Ahab put him in prison for his actions at that time (see notes on xx. 35, 43) has been derived from the circumstance that Micaiah on this occasion was sent to prison, and the king uses the words (verse 26) 'Take Micaiah and carry him *back*,' &c. But there is nothing in this account of the message to him which proves that he was in prison when Ahab sent to call him; and 'Put this fellow in prison' (verse 27) is no evidence that he had been there before, but rather the reverse.

speak that which is *good*] R.V. **speak thou good.** This is the A.V. in 2 Chronicles.

14. *what the Lord saith*] In 2 Chron. xviii. 13 it is 'what my God saith.'

15. *So he came to the king. And the king said*] R.V. **And when he was come to the king, the king said.** Conforming to 2 Chron. where the Hebrew is precisely the same. The change also represents the events in rather more close sequence, as no doubt they happened.

Micaiah, shall we go against [R.V. **to**] *Ramoth-gilead*] Another slight variation to make Kings and Chronicles accord, as closely as they do in the original.

Go, [R.V. **Go up**] *and prosper*] The words are the same as were used by the other prophets in verse 6. Ahab had however asked his question this time in the plural number, 'Shall *we* go?' and in 2 Chron. Micaiah's answer is given in accordance therewith 'Go ye up,' &c.

It is quite clear from the tone of Ahab's language in the next verse,

16 LORD shall deliver *it* into the hand of the king. And the
king said unto him, How many times shall I adjure thee
that thou tell me nothing but *that which is* true in the name
17 of the LORD? And he said, I saw all Israel scattered upon
the hills, as sheep that have not a shepherd: and the LORD
said, These have no master: let them return every man to
18 his house in peace. And the king of Israel said unto
Jehoshaphat, Did I not tell thee that he would prophesy
19 no good concerning me, but evil? And he said, Hear thou

that, though Micaiah, in words, repeated what had been said by Ahab's own prophets, yet by tone and gesture he made it evident that his speech was not in earnest.

16. *How many times shall I adjure thee*] It would seem from this that Ahab on former occasions had consulted Micaiah, and been dissatisfied with his answers.

that thou tell me nothing but that which is *true*] R.V. **that thou speak unto me nothing but the truth.** This is very nearly the form in 2 Chron. in A.V. The Hebrew is exactly the same. And both are in R.V. made to agree.

17. *And he said*] Here the LXX. adds οὐχ οὕτως, 'Not so,' and there is a similar insertion at the beginning of verse 19, where see note.

I saw all Israel] Here Micaiah in true prophetic tone relates a vision which foretells the utter ruin of the coming expedition.

scattered upon the hills] R.V. **mountains.** This is A.V. in 2 Chronicles, and the change gives a sense of greater dispersion. But in any case the two places should be alike.

as sheep that have not a [R.V. **no**] *shepherd*] Again the rendering in 2 Chronicles is adopted. The language of Micaiah spake in no doubtful tone of the coming death of Ahab. For the simile cf. Numb. xxvii. 17, a passage which may have been in Micaiah's thoughts.

let them return] The prophet pictures the great disaster as falling specially upon Ahab. When he was slain, there would be no attempt to prevent the escape of his army.

18. *that he would prophesy no good*] R.V. (as in Chronicles) **that he would not prophesy good.** Of course Ahab was desirous of representing to Jehoshaphat that it was out of ill will that Micaiah spake always evil; and he appears to have weakened the effect of the prophet's words in some way, or else, after such a solemn portending of disaster, Jehoshaphat would hardly have joined the expedition. It was perhaps with the consciousness of the effect which was being produced on the mind of the king of Judah, that Micaiah proceeds to unfold a further vision shewing how God was allowing Ahab to be led astray to his destruction.

19. *And he said*] After these words the LXX. adds οὐχ οὕτως οὐκ ἐγώ, 'Not so, I do not.' Here we can discern how the insertion was made. The next word in the Hebrew text is לכן = Therefore. This

therefore the word of the Lord: I saw the Lord sitting on
his throne, and all the host of heaven standing by him on
his right hand and on his left. And the Lord said, Who 20
shall persuade Ahab, that he may go up and fall at Ramoth-
gilead? And one said on this manner, and another said on
that manner. And there came forth a spirit, and stood 21
before the Lord, and said, I will persuade him. And the 22
Lord said unto him, Wherewith? And he said, I will go
forth, and I will be a lying spirit in the mouth of all his
prophets. And he said, Thou shalt persuade *him*, and pre-
vail also: go forth, and do so. Now therefore behold, the 23
Lord hath put a lying spirit in the mouth of all these thy

the translators have taken for לא כן = not so, and have put in the *οὐκ ἐγὼ* to round off the sense. Apparently they must have seen or thought they saw the same reading in verse 17 above, for there they have made a similar insertion.

Hear thou therefore] R.V. **Therefore hear thou.** Conforming to the order of the Hebrew, and the order in 2 Chronicles.

I saw the Lord] A vision in which Micaiah had been shewn the heavenly council-chamber. Jehovah was sitting as ruler of the universe, and all ministers waiting around to speed at His bidding. These are the ministering spirits of Hebrews i. 14. But they also discharge other ministry, as when the angel of the Lord destroyed David's people (2 Sam. xxiv. 16) or the army of Sennacherib (2 Kings xix. 35).

20. *Who shall persuade* [R.V. **entice**] *Ahab*] The same change also is made in the two following verses. 'Entice' is the rendering in 2 Chronicles, and it represents much better the sense of the verb in the original, which implies flattery and deception; and this it was which was to lead Ahab to his ruin.

21. *And there came forth a spirit*] The Hebrew has '*the* spirit' as is noted on the margin of the R.V. It seems therefore to imply some definite power which imparted to prophets their gifts; the prophetic spirit. That God allowed this power to delude Ahab was because of the king's persistence in evil. God therefore gives him over to it, and causes the prophets whom he has chosen for himself, to the rejection of Micaiah and such as he, to be the instruments of his destruction. Thus when Isaiah is sent to rebellious Israel (Is. vi. 10) his mission is described as of this nature. God says to him 'Make the heart of this people fat and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts.' In this wise and with like effect comes the spirit from God into the mouths of Ahab's four hundred.

22. *and I will be*] The R.V. omits 'I' here, and later on inserts 'shalt' before 'prevail,' to accord with 2 Chronicles, the English being thus as exactly alike in the two passages as the Hebrew is.

23. *The Lord hath put a lying spirit*] These words bear out what

prophets, and the Lord hath spoken evil concerning thee.
24 But Zedekiah the son of Chenaanah went near, and smote
Micaiah on the cheek, and said, Which way went the spirit
25 of the Lord from me to speak unto thee? And Micaiah
said, Behold, thou shalt see in that day, when thou shalt go
26 into an inner chamber to hide thyself. And the king of

has been said on verse 21. It was a messenger from Jehovah which led these prophets astray. We are not to conclude from this that it was an evil spirit, or Satan, as some have suggested. Such spirits are not God's agents. The spirit which here wrought the evil did but foster the false notions which a long course of previous warnings had had no effect in driving away. Now therefore Ahab is given up to them. God sends him 'a strong delusion, that he should believe a lie' (2 Thess. ii. 11). Cf. Ps. lxxviii. 49. 'He sent messengers of evil (*not*, evil angels) among them'.

24. *But Zedekiah...went* [R. V. **came**] *near*] The verb is the same as in xx. 13. See note there.

Josephus has a great expansion of the narrative at this point, which leads up to the blow given to Micaiah. He says 'the king began to ponder on what had been said, but Zedekiah, one of the false prophets, came near and advised him to pay no regard to Micaiah, for he spake no truth. And he brought forward, as a proof of this, what Elijah, who knew the future far better than this man, had prophesied. He prophesied in the city of Jezreel and said that dogs should lick the king's blood in the field of Naboth, as they had licked that of Naboth who through him had been stoned by the people. It is clear then that this man lies, in contradicting the better prophet and declaring that the king shall die within three days. But ye shall know if he is true and has the power of the divine spirit. For let him, after I have struck him, blast my hand at once, as Jadon (see above on xiii. 1) withered the right hand of king Jeroboam, when he desired to arrest him. For, said he, you have heard what happened then. Whereupon he struck Micaiah, and when no harm befel him, Ahab took heart and was encouraged to lead his army against the Syrian.'

Which way went the spirit of the Lord] The whole account intimates that Zedekiah conceived himself prompted by the divine spirit and thought that he was telling the truth to Ahab. He was moved by the spirit of prophecy but knew not that God had willed it to be to him a spirit of lies.

The LXX. has rendered 'what spirit of the Lord was it that has spoken in thee?'

25. *Behold, thou shalt see in* [R.V. **on**] *that day*] The small change harmonizes this passage with 2 Chron. What Micaiah was to see and be convinced of was, that the spirit of God had passed away from him and gone to Micaiah. The events would bring proof with them.

into an inner chamber] See note on xx. 30 above.

to hide thyself] When the news of the defeat came Samaria would

Israel said, Take Micaiah, and carry him back unto Amon
the governor of the city, and to Joash the king's son; and 27
say, Thus saith the king, Put this *fellow in* the prison, and
feed him with bread of affliction and with water of affliction,
until I come in peace. And Micaiah said, If thou return 28
at all in peace, the LORD hath not spoken by me. And he
said, Hearken, O people, every one of you.

be terrified, and such as expected the invader to come on, after his victory, would seek the securest places of concealment. The story tells us nothing of the events which followed Ahab's death, but a man whose words, boastful now, were so belied in a few days would certainly desire to avoid being seen as much as might be.

26. *carry him back unto Amon*] As Ahab knew so well how to find Micaiah when he was wanted, it may be that he was already under the charge of Amon, in a sort of *libera custodia*. But the command in the next verse to put him into prison seems conclusive that he had not been a prisoner before.

Joash the king's son] We have nothing to guide us in deciding how this man was related to Ahab, or whether he was so at all. His occupation, in conjunction with Amon the governor of the city, as superintendent of the prison-house renders it improbable that he was very closely connected with the reigning family. On the other hand we can hardly think that Joash would have this title if he were of one of the families which had preceded Omri on the throne of Israel. Each new dynasty would probably clear out of the way any who might be likely to lay claim to the throne.

27. *bread of affliction*] Prison fare. The expression is found in Isaiah xxx. 20, of the suffering of Israel in captivity. Hence it indicates the food which would be procurable in a time of siege, or by prisoners in captivity.

28. *Hearken, O people, every one of you*] R.V. **Hear, ye peoples, all of you.** This sentence is omitted by the LXX. as are also the words 'And he said' which precede. In consequence it has been thought that they are no part of the original text, but a marginal note of a later time, which some one put down to shew that the Micaiah here spoken of was the same with Micah the author of the prophecy. For that prophecy (Micah i. 2) opens with this same sentence, and beside this, in 2 Chronicles xviii. 14 the name Micah occurs in the text for Micaiah. No one however thinks that Micah the prophet lived in Ahab's days. The R.V. however very properly translates in both places by the same English. For it may be that Micah at his opening took up the burden with which the Scripture record of Micaiah closes.

The plural rendered 'peoples' is very frequent in the O. Test., and the R. V. has introduced this rendering commonly. It signifies sometimes the various nations of the world at large, but often, as here, the tribes of Israel. Cf. Gen. xlix. 10; Deut. xxxii. 8, &c.

29 So the king of Israel and Jehoshaphat the king of Judah
30 went up *to* Ramoth-gilead. And the king of Israel said
unto Jehoshaphat, I will disguise myself, and enter into the
battle; but put thou on thy robes. And the king of Israel
31 disguised himself, and went into the battle. But the king
of Syria commanded his thirty and two captains that had
rule over *his* chariots, saying, Fight neither with small nor
32 great, save only with the king of Israel. And it came to
pass, when the captains of the chariots saw Jehoshaphat,

29—40. BATTLE OF RAMOTH-GILEAD. DEFEAT AND DEATH OF AHAB. (2 Chron. xviii. 28—34.)

30. *I will disguise myself, and enter* [R.V. **go**] *into the battle*] Another tense of the same verb is translated 'went' in this verse, and 'go' is the rendering in 2 Chron. xviii. 29.

There must have been some mark by which the king of Judah could be distinguished from the king of Israel; something answering to modern blazonry or a coat of arms, or else the action of Ahab would have been one designed to put his brother-king into the greatest possible peril. This we can hardly think he would have wished to do, nor would Jehoshaphat alone have gone to the post of greatest danger. Ahab seems to have been alarmed lest after all there should be some truth in Micaiah's words. He will therefore clothe himself like an ordinary soldier and let the king of Judah alone appear in kingly robes, for against him the attack would not be particularly directed.

put thou on thy robes] The LXX. has 'my' (*τὸν ἱματισμὸν μοῦ*). But this would have been to expose Jehoshaphat to all the peril which he himself desired to avoid. Josephus says, Ahab meant to falsify (*κατασοφίζεσθαι*) the predictions of Micaiah.

31. *But* [R.V. **Now**] *the king of Syria commanded* [R.V. **had commanded**] *his thirty and two captains*] The changes are as usual to conform to 2 Chronicles. These thirty-two captains were most likely those who had been chosen to supply the places of the thirty-two kings that were removed in the campaign of three years before (xx. 24).

that had rule over his chariots] R. V. **of his chariots**. For one word is rendered twice over, first 'captains' and then 'that had rule.' The command was given to these officers because they were in the front of the battle, the cavalry taking lead of the infantry.

Fight neither with small nor great] The meaning of the order is, that they should let no engagement with other persons prevent them, any more than they could help, from singling out Ahab and attacking him. It was the single combat of chiefs, but there were 32, any one of whom might attack him. Josephus however says 'though the battle lasted from day dawn till evening, they slew no one, according to the king's command, seeking only to destroy Ahab, and not being able to find him.'

32. *when the captains of the chariots saw Jehoshaphat*] They would recognise from a distance that this was a royal personage, and would naturally suppose that it could be none other than Ahab. On approach-

that they said, Surely it *is* the king of Israel. And they
turned aside to fight against him: and Jehoshaphat cried
out. And it came to pass, when the captains of the chariots 33
perceived that it *was* not the king of Israel, that they turned
back from pursuing him. And a *certain* man drew a bow 34
at a venture, and smote the king of Israel between the
joints of the harness: wherefore he said unto the driver of

ing nearer they would probably discern that he was not wearing the armour and insignia of Israel. The LXX. represents them as saying 'This *seems to be* the king of Israel,' as if they were guided by the robes and kingly array.

And they turned aside to fight against him] The LXX. has 'and they compassed him about &c.'

and Jehoshaphat cried out] Perhaps to his own men to rally round him for defence. It can hardly have been a cry to his assailants to let them know he was not the man they sought. For he could not be acquainted with the orders they had received. We see from the expansion in 2 Chron. xviii. 31 'But Jehoshaphat cried out and the Lord helped him; and God moved them *to depart* from him' that it was understood at that time that the cry was to Jehovah to save him from the danger. The Vulg. has 'clamavit ad Dominum.'

33. *when the captains...perceived that it* was *not the king of Israel*] From this it is plain that the pursuers gathered, by the cry, knowledge that it was Jehoshaphat. A cry of supplication would have been no guide to them, but a shout of 'Judah to the rescue,' or some similar word, might make them aware that the king they were approaching was the king of Judah.

34. *And a* certain *man*] Josephus has given him a name. 'A certain youth of the royal family of Adad [i.e. Ben-hadad] whose name was Aman.' 'Fate, the inevitable,' he says, 'found Ahab out even without his robes.'

drew a bow [R.V. **his bow**] *at a venture*] The noun is definite in form in the Hebrew, so that the change is necessary. The word rendered 'at a venture' is translated in other places, and on the margin of A.V. and R.V. 'in his simplicity.' It is also rendered 'in his integrity' (Prov. xix. 1) and 'in his uprightness' (Prov. xxviii. 6). The idea appears to be that the man taking aim at some one, was quite unaware at whom he was shooting. He levelled at some enemy and hit him, not knowing how he had contributed to the victory. 'At a venture' must therefore not be taken to mean 'a shot at random.' The LXX. εὐστόχως 'with good aim' is a conjecture.

between the joints of the harness] The margins of R.V. 'between the lower armour and the breastplate' and of A.V. 'between the joints and the breastplate' help us to understand what is meant. The former word, rendered 'joints,' indicates that part where the breastplate terminated and where the lower armour commenced. A part of the body would there necessarily be less securely protected.

wherefore he said unto the driver of his chariot] He would not wish to spread alarm among his soldiers, and so made his retreat without observation.

his chariot, Turn thine hand, and carry me out of the host;
35 for I am wounded. And the battle increased that day:
and the king was stayed up in *his* chariot against the
Syrians, and died at even: and the blood ran out of the
36 wound into the midst of the chariot. And there went a
proclamation throughout the host about the going down of
the sun, saying, Every man to his city, and every man to his
37 own country. So the king died, and was brought *to* Samaria;
38 and they buried the king in Samaria. And *one* washed the

I am wounded] R.V. **sore wounded.** The literal rendering 'made sick' which is given on the margin of A.V. implies more than an ordinary wound. The translation 'sore wounded' is from 2 Chron. xxxv. 23 (A.V.). Perhaps Ahab employed the word, which might have a certain vagueness, that the charioteer should not spread an alarm. For the driver knew of course who it was whom he was carrying.

35. *the king was stayed up in his chariot*] Some attempt was doubtless made to stop the bleeding, and it was thought best that though not in the fight, Ahab should not withdraw from the field. The LXX. says 'from morning till evening,' thus giving the impression that the king was wounded at the very beginning of the fight. The Chronicler says 'he stayed himself up...*until the even*.' This would be inferred from our verse. There is nothing to warrant the expression of the LXX.

into the midst [R.V. **bottom**] *of the chariot*] As will be seen from the margin of A.V. the literal meaning is 'bosom.' The knowledge of how to stop the bleeding of a wound was not great in those days, and Ahab's wound must have been fatal whatever had been done. At this point we are left by the Chronicler who closes his notice of these events with the death of Ahab. Israel's history was no subject of concern for him, except where it touched on that of Judah.

36. *And there went a proclamation*] R.V. **a cry.** The word is often rendered 'cry' and applied both to sorrowful and joyous utterances. Cf. Ps. xvii. 1, xxx. 5. Nowhere else is it rendered 'proclamation.' It indicates that word was passed round from troop to troop that some disaster made retreat necessary. The LXX. paraphrases 'And the herald of the host at the setting of the sun stood and said,' &c.

every man to his own country] The R.V. omits 'own', which has nothing to represent it in the original. The LXX. adds to the cry, 'for the king is dead.' But this is merely their version of the first words in verse 37. For they continue, 'And they came to Samaria,' &c.

38. *And* one [R.V. **they**] *washed the chariot in* [R.V. **by**] *the pool of Samaria*] The first change substitutes an English for a Hebrew idiom; the second renders more exactly the preposition of the original. It was necessary in the East to provide large reservoirs outside each town that the supplies of water in the rainy season might be kept for times of drought. Many such pools are mentioned in Scripture, and some, for example those at Bethlehem, remain to the present day. To the side of such a tank the royal equipage was brought to be washed. Thus Ahab's

chariot in the pool of Samaria; and the dogs licked up his
blood; and they washed his armour; according unto the
word of the LORD which he spake. Now the rest of the 39
acts of Ahab, and all that he did, and the ivory house which he
made, and all the cities that he built, *are* they not written in the
book of the chronicles of the kings of Israel? So Ahab slept 40
with his fathers; and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa *began* to reign over Judah 41

blood came to be licked up by the dogs in the same sort of spot, outside the city walls, as that where Naboth's blood was licked up near Jezreel.

and the dogs licked, &c.] Here as above in xxi. 19 the LXX. adds 'the swine' to the dogs.

and they washed his armour] R.V. **Now the harlots washed themselves there.** This change, which is the rendering of the LXX., is no doubt correct. The Hebrew word זנות occurs often in the O. Test. and means nothing else but 'harlots,' while the verb in the sentence is not one applied to washing articles that need cleaning but to bathing the body. Cf. Exod. xxx. 19, 21, xl. 12, 31; Lev. xvi. 4, 24, 26, 28, and in Numb. xix. 19 another verb is used for 'wash his clothes' and the present verb rendered 'bathe himself,' and in the verse before us another verb is employed to describe the washing of the chariot.

The R.V. by placing this clause in a parenthesis seems to treat it as a subsidiary feature in the description. This was the place to which they usually came to bathe. Some have however suggested that the women alluded to were those attached (as such persons were) to the temples of Baal and Ashtoreth, and that thus a greater indignity still was offered to this fosterer of idolatrous worship. This interpretation however reads a good deal into the text which is not there. And surely it was indignity enough for the royal blood to be washed into the waters of the harlots' bath. It should be mentioned that Josephus, and, among the Fathers, Theodoret, support the rendering of R.V. The A.V. is derived from the Chaldee and the Syriac versions.

39. *the ivory house that he made* [R.V. **built**] The verb is the same as in the next clause. The house was of course not of ivory, but largely adorned with it. That such adornment prevailed in Oriental lands, see Amos iii. 15. The family of Ahab were great builders. It was the father of this king who in his short reign built Samaria, and Ahab apparently built several cities, i.e. perhaps restored and beautified them. Omri's building of Samaria, however, was the founding of a new capital.

40. *Ahaziah his son*] Ahaziah was the elder son of Ahab, and died subsequently in consequence of a fall (2 Kings i. 17) and was succeeded by his brother Jehoram (2 Kings iii. 1).

41—50. BRIEF NOTICE OF THE REIGN OF JEHOSHAPHAT, KING OF JUDAH. (2 Chron. xx. 31—37, xxi. 1.)

41. *Jehoshaphat the son of Asa*] For the events of the twenty-five years of Jehoshaphat's reign the books of Kings give but a scanty

42 in the fourth year of Ahab king of Israel. Jehoshaphat *was*
thirty and five years old when he *began* to reign; and he
reigned twenty and five years in Jerusalem. And his mother's
43 name *was* Azubah the daughter of Shilhi. And he walked
in all the ways of Asa his father; he turned not aside from
it, doing *that* which *was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people

record. His alliance with Jehoram, Ahab's son, against the king of Moab, is mentioned (2 Kings ii. 7, seqq.) and that Jehoram, his son, was made king during his father's lifetime (2 Kings viii. 16). But this is all. Yet clearly Jehoshaphat was a king of much influence. The Chronicler also tells much good concerning him. The Lord was with him (2 Chron. xvii.) and he prospered. He sent out Levites with the princes to teach the people in the cities of Judah. His enemies were dismayed by his greatness, for he had famous commanders and mighty armies. He made the improper alliance with Ahab (2 Chron. xviii.) but after Ahab's death, he returned to Jerusalem and appointed and instructed judges and priests and Levites (2 Chron. xix.) to act in the fear of the Lord and with a perfect heart. He was attacked by Moab (2 Chron. xx.) but seeking unto the Lord he gained a great victory, which he celebrated in such way that the place of the celebration was known afterwards as 'The valley of blessing.'

42. *He reigned twenty and five years*] His son and successor, Jehoram, was made king in conjunction with his father, before Jehoshaphat's death (2 Kings ix. 16). But this could only have been done just at the close of Jehoshaphat's reign. For it was in the fourth year of Ahab that Jehoshaphat began to reign. Ahab reigned 22 years (1 Kings xvi. 29). So that 18 years of Jehoshaphat's reign were over when Ahab died. Ahaziah reigned two years (see verse 51 below) and it was in the 5th year of Joram, the brother and successor of Ahaziah, that Jehoshaphat joined his son with him in the kingdom. So that, unless the years are not complete years, it must have been in the closing years of his father's reign that Jehoram began his joint reign.

his mother's name] On the important position occupied by the queen-mother in Oriental kingdoms, see on ii. 19. This accounts for the constant mention of her name at each king's accession.

43. *nevertheless* [R.V. **howbeit**] *the high places were not taken away*] for [om. *for* R.V.] *the people offered* [R.V. **still sacrificed**] *and burnt incense yet* [om. *yet* R.V.] *in the high places*. The changes get rid of the italic *for*, and put *still* instead of *yet* in its proper place in the verse. 'To sacrifice' is the constant translation of the verb changed in R.V.

The statement here made is no contradiction, as might at first sight appear, to 2 Chron. xvii. 6, 'he took away the high places and groves [R.V. **the Ashêrim**] out of Judah.' The addition of 'the Ashêrim' in the latter passage shews that the writer is speaking of the high places which were devoted to the worship of Baal and Astoreth. This worship had spread from Israel into Judah, and it was this which

offered and burnt incense yet in the high places. And 45
Jehoshaphat made peace with the king of Israel. Now the
rest of the acts of Jehoshaphat, and his might that he shewed,
and how he warred, *are* they not written in the book of the
chronicles of the kings of Judah? And the remnant of the 46
sodomites, which remained in the days of his father Asa, he
took out of the land. *There was* then no king in Edom: a 47
deputy *was* king. Jehoshaphat made ships of Tharshish to 48

Jehoshaphat swept away, an act which Jehu the prophet specially commends (2 Chron. xix. 3). But the high places which had been from early times set apart for the worship of Jehovah, and which were meant to be put down when the Temple was built, he had not power to abolish. From long custom people clung to them, and having at first been places of acceptable worship, there was great difficulty in proceeding to extremities against those who still chose to worship there.

44. *Jehoshaphat made peace with the king of Israel*] This is mentioned because up to his time the two kingdoms had been always at war.

45. *and how he warred*] The words are not represented in the LXX. On the wars of Jehoshaphat, see above on verse 41, and the chapters in 2 Chronicles there referred to.

in the book of the chronicles of the kings of Judah] The Chronicler gives, as the authority for Jehoshaphat's history, the book of Jehu, the son of Hanani, who is mentioned in the book of the kings of Israel.

46. *And the remnant*, &c.] This passage, down to the end of verse 49, is omitted by the (*Vat.*) LXX.

which remained in the days of his father] Asa had striven to put them down. See xv. 12 above.

he took [R.V. **put away**] *out of the land*] 'To put away' is by far the most frequent rendering of the verb. See concerning a similar proceeding 2 Kings xxiii. 24.

47. There was *then* [R.V. **And there was**] *no king in Edom*] Therefore Jehoshaphat could go through Idumæa to the Red Sea and prepare him a fleet in Ezion-geber. On Ezion-geber and its position in the land of Edom, see above on ix. 26.

a deputy was *king*] What had become of the royal family of Edom, which Hadad (see xi. 14 seqq.) appears to have established again, we are nowhere told. Nor is there anything to guide us to a conclusion by whom the deputy was appointed. It may be that Hadad had never gained much power after his return from Egypt, and his successor had not been able to maintain his position. In that case the king of Judah might have claimed the rights which his predecessor had once held, and have set up a governor in Edom. If this were so a passage for the servants of the king of Judah through the land would be a matter of course.

48. *ships of Tharshish*] See above on x. 22.

Ophir] See ix. 28. The Chronicler says the ships were to go to Tarshish (2 Chron. xx. 38).

go to Ophir for gold: but they went not; for the ships were
49 broken at Ezion-geber. Then said Ahaziah the son of Ahab
unto Jehoshaphat, Let my servants go with thy servants in the
50 ships. But Jehoshaphat would not. And Jehoshaphat slept
with his fathers, and was buried with his fathers in the city of
David his father: and Jehoram his son reigned in his stead.
51 Ahaziah the son of Ahab *began* to reign over Israel in
Samaria the seventeenth year of Jehoshaphat king of Judah,
52 and reigned two years over Israel. And he did evil in the
sight of the LORD, and walked in the way of his father, and
in the way of his mother, and in the way of Jeroboam the
53 son of Nebat, who made Israel to sin: for he served Baal,
and worshipped him, and provoked to anger the LORD God
of Israel, according unto all that his father had done.

the ships were broken] According to the Chronicler (2 Chron. xx. 35—37) these ships were built in conjunction with Ahaziah, king of Israel. And Eliezer the prophet rebuked Jehoshaphat for this alliance, and said, 'because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.' Thus the breaking of the ships, however it came to pass, by storm or otherwise, was regarded as brought about by divine interposition.

49. *Let my servants go with thy servants*] This appears to have been an attempt to engage Jehoshaphat in a second expedition. If there were two expeditions contemplated, one may have been to Ophir, and the other to Tarshish. This would account for what is noticed in the previous verse, that the Chronicler mentions Tarshish as the destination, while here Ophir is spoken of.

51—53. AHAZIAH, KING OF ISRAEL. HIS WICKED REIGN. (Not in Chronicles.)

51. *the seventeenth year*] The R.V. inserts **in** before these words, and as the preposition is in the original, there is no ground for excluding it in the English. On the chronology see above on verse 42.

and reigned] R.V. **and he reigned.** The main division of the verse in the Hebrew precedes these words, and the pronoun repeated makes somewhat of a like division in the translation.

52. *did evil* [R.V. **did that which was evil**] As often before.

the way of his mother] i.e. He tried to put down the worship of Jehovah altogether, as Jezebel had done.

who [R.V. **wherein he**] *made Israel to sin*] On a similar change, cf. above xvi. 30.

53. *for* [R.V. **And**] *he served Baal*] This is an additional count in his wickedness, not an explanation of what is contained in the verse before. Hence the change. The LXX., instead of 'according to all that his father had done,' gives 'according to all things which had been before him.' As though there were no evil done by any previous king (and all of them had been wicked) which Ahaziah did not imitate.

INDEX.

Aaron, rod of, 85
Abel-beth-maachah, 168
Abel-meholah, 39, 204
Abiathar, the priest, 4, 22, 23
Abijah, son of Jeroboam, 158
—— king of Judah, 159
—— called Abijam, 162
Abishag, 2, 20, 21
Abishalom=Absalom, 163
Abner, 17, 25
Absalom, 3
Achish, king of Gath, 27
Acra, 103
Adonai, 229
Adonijah, 3
—— proclaimed king, 8
—— flight of, 14
—— asks for Abishag, 20
Adoniram, 38, 51
Adoram, 140
Adoro, significance of, 205
Ahab, king of Israel, 177
—— sold to work wickedness, 226
—— weakness of, 217, 220
—— curse upon, 224
—— penitence of, 227
—— prophets of, 229
—— death of, 239
Ahaziah, son of Ahab, 239, 242
Ahijah the Shilonite, 132
—— writings of, 134
—— enquired of by Jeroboam, 155
Ahimaaz, 41
almug (*algum*) trees, 108, 112
Amasa, 17
Amen, meaning of, 10
Ammonites, god of the, 122
Amon, 235
Amorites, 226
Ana, *for* Maachah, 165
Anathoth, 23
anoint, sense of, 202
anointing, significance of, 10
Aphek, 213
Aram, 120
Aram-beth-Rehob, 120
Aram-Maachah, 120
Aram-Naharaim, 120
Aram-Zobah, 120
Argob, 40
ark of the covenant, 33
— transport of the, 82
— contents of the, 85, 88
Arubboth, 39
Arza, 174
Asa, king of Judah, 164
— wars of, 166
— acts of, 169
'*Ascent*,' Solomon's, 110
Ashêrah, 165, 178, 189
Ashêrim, 158, 161, 241
Ashtoreth, 121
Athaliah, 165
—— married to the son of Jehoshaphat, 228
Athenæus on riddles, 110
Azariah, son of Zadok, 36
—— son of Oded, 169
Azzah=Gaza, 43

Baal, 121
Baalath, 104
Baalim, the, 189
Baalpeor, 122
Baana, son of Ahilud, 39, 41
Baasha, king of Israel, 167, 172
Babylonian invasion, 71
Bahurim, 19
Barzillai the Gileadite, 18
bases, the ten made by Hiram, 75
Bashan, 40
bath, Hebrew measure so called, 75
Bath-sheba, 5
Bealoth, 41
Bedouin characteristics, 197
Beer-sheba, 198
Belial, sons of, 223
Ben-Abinadab, 39
Benaiah, David's captain, 4, 23, 24
Ben-Deker, 38
Ben-Geber, 40
Ben-hadad, son of Tabrimmon, 167
—— besieges Samaria 207
—— defeat of, 211
Ben-Hesed, 39
Ben-Hur, 38
Bernard, Dr, an interpretation by, 35
Bethel, 143, 145

Bethel, prophet of, 150
Beth-horon, towns so called, 104
Beth-marcaboth, 105
Beth-shean, 39
Bethshemesh, 38
Bidkar, 224
blessing, Solomon's dedication, 86
Boaz, pillar called, 73
Bomberg, Daniel, 1
bond-men, 106
Bosheth written instead of *Baal*, 178
bowing in worship, 13
bronze shields made by Rehoboam, 116
b'rosh, 49
brother, *kings use the word*, 51, 102, 215
Bul, month so called, 65
burial, rites of, much regarded, 152
burnings at funerals, 170
Byblus, 53

Cabul, various explanations of the name, 102
Calcol, 45
Caleb, 104
calf-worship, prophets of the, 229
calves, golden, 142
caravans, 109
Carchemish, 119
Carmel, Mt, 196
caterpillar, what, 92
censers, 81
chamber, inner, 215, 234
chambers round the Temple, 56
'*charge*,' meaning of, 16
chariot-cities, 105
chariots of Solomon, 119
Chemosh, god of the Moabites, 122
Cherethites, the, 11, 162
Cherith, torrent-bed of, 180
cherubim, the, 62
——— wings of the, 84
Chimham, 18
Chinneroth, 168
Chronicles, omissions in, 28
——— additions in, 95, 96, 100
——— variations in, 43, 52, 111
chronology, note on, 53
city of David, Pharaoh's daughter dwells in, 107
cloud of glory, 86
coast, meaning of, 2
'*Cohen*,' meaning of, 37
commerce with Ophir, 109
compassion, to give, what, 94
consecration, Hebrew form for, 154
cor, a Hebrew measure, 42, 51
coral, the Rabbis think is algum, 113
court, the inner, 65
—— the great, 69
covenant, how made, 85
cracknels, what, 155
cubit, length of, 54
curse, sense of, how obtained, 222
Cyrus, God stirs up the heart of, 94

Damascus, 120, 130, 216
Dan, 143, 168
Darda, 45
Davar, 60
David, age of, 1
—— his charge to Solomon, 15
—— city of, 19, 29, 33
—— death of, 20
—— his preparations for the Temple, 47
—— treasures of, 81
—— musical instruments of, 97
—— his war on Edom, 125
day, unto this, 140
'*days*' used for 'a long time,' 183
dedication festival, when, 83
Deuteronomic law, 29, 105, 118
Deuteronomy, allusions to, 16, 89, 90, 91, 93, 100, 101
Dios, quoted by Josephus, 110
dogs in eastern lands, 158
doors of Oracle and Temple, 63
Dor, 39
dreams, God speaks by, 31, 33
drought, one of God's plagues, 91

east country, children of the, 44
Edom, destruction of, 125
—— no king in, 241
Egypt, river of, 98
—— famed for wisdom, 44
Egyptian bondage, 94
Ela, 41
Elah, king of Israel, 173
Elath, 108
Eleazar, family of, 23
Eli, family of, *ib.*
Elijah the Tishbite, 179
—— his flight, 180
—— fed by ravens, 181
—— at Zarephath, 182
—— meets Ahab, 185
—— on Mt Carmel, 190
—— sacrifices, though not a priest, 194
—— prays on Carmel, 196
—— servant of, 198
—— God's revelation to, 200
—— in Naboth's vineyard, 224
Elisha, son of Shaphat, 204
—— call of, 205
—— ministers to Elijah, 206
Elohim, name interchanged with *Jehovah*, 128
El-Tih, desert of, 127
En-rogel, 5
Ephraim, horns of, 230
Ephraimite, 130
Ephrathite, 130
Esrom = Rezon, 125
Ethan the Ezrahite, 44
Ethanin, month so called, 82
Ethbaal, king of Zidon, 178
Ezion-geber, 108

famine in Israel and in Phœnicia, 180

father, application of the word, 70
fathers' houses, princes of, 82
feasts, three great, of the Jewish year, 107
Fergusson, Mr, quoted, 54, 58
fet=fetched, 70
flotes, 50
forgiveness, idea of, 227
frenzy of prophets, 192
furnace of iron=Egyptian bondage, 94

Galilee of the nations, 102
gate, as a seat of judgement, 34
— kings sitting in the, 230
Gaza, 43
G'birah=queen mother, 127
Geba of Benjamin, 169
Gebalites, 53
Gezer, places of that name, 103
Gibbethon, 171, 175
Gibeon, the great high place, 26, 30, 99
—— the tabernacle there, 30
—— last mention of sacrifice there, 31
Gibeonites, the, 109
Gihon, notice of, 9
Gilead, 40, 41
——— character of the land of, 180
God, *man of*, name given to Elijah and Elisha, 185
— *word of*, how received, 141
gold, how laid on, 64
— *pure*, explanation of, 62
'*go out and come in*,' meaning of, 31
great=heavy, burdensome, 32

Hadad, the Syrian god, 167
——— the Edomite, 125, 128, 241
——— flees to Egypt, 126
Hadadezer, 129
hair, *not to fall to the ground*, 15
Hamath, 98
Hamath-Zobah, 104
hand of, *by the*, 95, 159
hand, *to lift up the*, 131
Hanun, the son of Nahash, 162
harlots, 34, 239
harness, 237
Havvoth-Jair, 40
Hazael, king of Syria, 202
Hazar-Susim, 105
Hazor, 103
head-band, 218
heathens, cut themselves in their worship, 192
heaven of heavens, 89
Hebrew construction noticed, 18, 100
Heman, 44
hereditary succession not regarded, 5
Hezion, 129, 167
Hiel the Bethelite, 179
high places, 122, 154, 160, 240
Hinnom, valley of the son of, 122
Hiram, king of Tyre, 46
—— his adornment of Tyre, 50
Hiram, his league with Solomon, 51
—— a Tyrian worker in metals, 70
—— Solomon's gift to, 101
—— navy of, 112, 113
Hittites, kings of the, 119
Holy Place, *the*, 59
homage, *oriental*, 15
Horeb, 199, 200
horn of oil, 11
horns of the altar, 14
horses, multiplication of, 105
—— gathered by Solomon, 118
house=possessions, 22
houses of high places, 144
hyperbole, oriental, 9, 187

Ibzan, the judge, 104
Iddo the seer, writings of, 134
idols, significant names of, 195
Ijon, 168
images, meaning of, 161
in=with the loss of, 179
intermarriage with the heathen, 120
Islam, 96
Israel and Judah, clearly distinct, 43, 136
Ithamar, family of, 23
ivory, used largely, 116, 239
Iyar, month so called, 54

Jabin, king of Canaan, 103
Jachin, pillar called, 73
Jadon, 146
Jael, wife of Heber, 103
Jashar, book of, 95
Jebusite, city of the, 125
Jehoshaphat, son of Ahilud, 37
——— king of Judah, 228, 240
——— at Ramoth-Gilead, 237
——— navy of, 241
Jehovah, the name used by heathens, 49, 112
Jehu, son of Hanani, 172
—— son of Nimshi, 203, 224
Jericho rebuilt, 179
Jeroboam, son of Nebat, birthplace of, 80, 130
——— king of Israel, 136
——— ordains a new feast, 144
——— hand of, withered, 146
Jerome, *Prologus galeatus*, 1
Jerusalem, God's chosen place, 87
Jews, considered to be haters of mankind, 93
Jezebel, daughter of Ethbaal, 178
—— letters sent by, 221
Joab, notices of, 3, 12, 17, 22
— death of, 24, 25
— his war on Edom, 126
Joash, the king's son, 235
Jokmeam, 39
Joktan, dwelt in Arabia, 108
Jonathan, son of Abiathar, 12
Joppa, 50
Joseph, house of, 131

Josephus, interpretation of, 35, 82, 88, 149, 183
—— Temple furniture described by, 86
—— quoted, 95, 96, 97, 98, 99, 102, 105, 109, 234
Josiah, king of Judah, 103, 122, 147
Judah, wilderness of, 26
—— kingdom of, 125
—— population of, 141
judges, in every city, 221
juniper-tree, 198

Kadesh, 119
Kennicott, explanation by Dr, 107
Keri, reading of the, 104, 145
Kethib, reading of, 145
Kidron, brook, 26, 165
Kimchi, alluded to, 62
Kings, *books of*, differing from Samuel, 1
—— division of, ix, 1
—— *compiler of*, very faithful, 106
—— *date of*, x
—— *compiler of*, x
—— *sources of*, xi
—— *character of*, xxiv
Kishon, the brook, 195
kissing, an act of worship, 205

lamentation, form of, 153
lamp, significance of, 133, 163
lavers, *the ten*, made by Hiram, 75
Lebanon, house of the forest of, 66, 115
—— timber from, 48
—— beauty of, described, 105
Levites, duties of, 83, 97
Levitical functions, said to be of late origin, 107
Leviticus, allusions to, 91, 93
levy, *of Solomon*, 38, 51, 102, 106
—— reasons for, 103
lions, often found, 153
'*little child*', meaning of, 31
locusts, various kinds of, 91

Maachah, 163
Maccabaeus, Judas, 104
Mahanaim, 19
Makaz, 38
Malcham, 122
Maneh, value of the, 115
manna, pot of, 85
mantle, prophet's robe, 205
Maon, perhaps for Midian, 127
Marchesvan, month of, 65
Martyr, Peter, quoted, 21
Massoretic pointing, 150
meat-offering, meaning of, 97
Mecca, Mohammedans turn towards, in prayer, 93
Megiddo, 39, 103
Mephibosheth, son of Saul, 18
Micah the prophet, 235
Micaiah, son of Imlah, 231
—— vision of, 233
Midian, where, 126
Midianites, 127
mighty men of David, 4
mikveh=a drove, 119
Milcom, 122
Millo, 103, 131
Milton, quoted, 121, 123
'*mingled people*', 114
Mizpah, 169
Mogul, wives of the, 121
Moloch, 122, 123
Moriah, Mt, 82
Mosaic law, Naboth's regard for, 220
—— tabernacle, cherubim in, 63
Moses, fasting forty days, 199
Moslem, 96
Mount of Offence, 123
mountain=hill country, 38, 232
mule, royal, 9
multitudes, in the East, easily accommodated, 97
music, *oriental*, 12

Naamah, wife of Solomon, 160
Nabal, 127
Naboth, the Jezreelite, 219
—— trial of, apparently legal, 222
—— sons of, also slain, 223
—— when put to death, 227
Nadab, king of Israel, 159
—— slain by Baasha, 170
Nahal, meaning of, 180
'*name of the Lord*', 30, 109
name, where God records His, 87
Nathan, the prophet, 4
—— supports Bath-sheba, 7
—— anoints Solomon, 9
—— writings of, 134
nations, *the*, to know God's glory, 96
Nob, 23
non-Israelite population in Palestine, 106

Obadiah, 185, 186, 187
'*occurrent*', 48
offices, paid for, 115
officers over the levy, 107
oil, *beaten*, 51
Olives, Mt of, 123
Omri, king of Israel, 175
—— builds Samaria, 176
—— conquered by Ben-hadad, 228
Ophir, 108, 242
opobalsamum, 112
oracle, *the*, 55, 60
oriental obeisance, 6
Origen, Canon of, 1
—— quoted, 54

Palmyra, 104
Paran, wilderness of, 127
Parash=horse and rider, 118
Paul the hermit, life of, 181

Pelethites, the, 11, 162
Penuel, 142
'*peoples*' word introduced in R. V., 235
'*perfect with the Lord*', meaning of, 121
Persian gulf, ports in the, 108
Pharaoh, king of Egypt, 29, 103, 107
Pharaoh's daughter, 29, 107
——— house of, 68
pillars, cast by Hiram, 70
pine, Josephus explains = almug, 113
place, not = precise locality, 225
porch of the Temple, 55
—— of pillars, 67
—— for the throne, 68
prayers, toward some sacred spot, 93
present = marriage-portion, 104
presents common in the East, 112
——— from tributary princes, 117
priest, meaning of the Hebrew for, 36
priests, the ark carried by, 83
princes of the provinces, young men of, 210
prophet, called mouth of Jehovah, 87
prophetic spirit in language, 58
prophets, how recognised, 219
——— slain by Jezebel, 186
Proverbs, alluded to, 13
——— of Solomon, 45
Psalm xlv., reference of, 29
Pythagoras, 44

queen-mother, dignity of, 21, 127, 160

raiment, changes of, as presents, 118
rains, early and latter, 83
Ramah, 168
Ramoth-gilead, 40, 228
————— battle of, 236
ravens, attempts to explain away the word, 181
Rehoboam, son of Solomon, 116
———— folly of, at his accession, 137
———— sinful time of, 160
Rei, 4
Rezon, son of Eliada, 128
Rhinocolura, 98
riddles, common among the ancients, 110
——— were the Queen of Sheba's questions of a religious character, 110
right hand, to sit on the, 21
Rimmon, 167
river, the = Euphrates, 42
—— *this side the*, meaning of, 43
Robertson, F. W., Sermon of, 199
Robertson-Smith, Prof., an emendation of, 95
Robins, Mr E. C., on the Temple, 55
ropes on the head, 215
runners, body guard of, 3

Sabæans, 109
sacrifice, feasting at a, 5, 97
———— great, at the Dedication, 97
sacrifices not always offered by priests, 30, 194
——— not always at one place, 200
Samaria, early mention of, 154
——— building of, 176
Samson, riddle of, 110
sandalwood, thought to be almug, 113
Sanskrit, words connected with, 117
Sarira, 131
Satan = adversary, 125
scorpion, probably figurative, 138
sea, the molten, 74, 193
seah, a Jewish measure, 194
seamanship of the Tyrians, 108
seat = throne, 21
Seba, 109
Selden, *de Dis Syris*, 123
Septuagint, renderings of, 22, 32, 33, 59, 61, 112, 114, 115, 119, 130, 139, 198, 209, 239
———— additions of, 24, 28, 33, 38, 46, 89, 96, 117, 118, 125, 145, 224, 225, 232
———— omissions of, 65, 87, 162, 193
servants, meaning of, 2, 106, 110, 131
seven for an indefinite number, 196, 204
seven days waiting, 214
Shaalbim, 38
Shâlam, 96
Shamir, the, 57
Sheba, gold of, 108
—— queen of, 109
Shechem, Rehoboam at, 135
———— built up, 142
Shefelah, 118
'*shekel*', the word, omitted, 115
Shemaiah, 141
Shemer, 176
shields of gold, 115
Shimei, notices of, 4, 18, 19, 26, 27
ships, timber for, supplied by Hiram, 108
Shisha, 37
Shishak, king of Egypt, 29, 134, 161
Shômeron, 177
Shunem, 2
shut up and left, meaning of, 157, 225
side chambers in Temple, 57
————— tabernacle put in them, 83
————— in the house of the forest of Lebanon, 66
Sidonians, skilled workmen, 48
sign, meaning of, 148
'*simples*', 45
skill (verb), 49
Socoh, 39
Solomon, age of, at his accession, 15, 31
——— marries Pharaoh's daughter, 28
——— house of, 29, 66
——— judgement of, 33
——— songs of, 45
——— his botanical wisdom, 45
——— his payment to Hiram, 50
——— dedication prayer of, 88
——— benediction of, 95

Solomon, his reign a time of peace, 96
—— prominence in the dedication service, 98
—— God's appearance to, 30, 98
—— enormous revenue of, 114
—— God's anger against, 124
—— death of, 134
son=grandson, 36
Song of Solomon, 105, 121
so that=provided that, 89
spices, Arabia famous for, 110
spirit, the prophetic, 233
staves to bear the ark, 84
stones, twelve, for an altar, 193
stoning, death by, 222
—— place for, outside the city, 223
store-cities, 105
strangers, forced labour of, 51, 52
—— consideration for, among the Jews, 92
streets made in foreign towns, 216
Succoth, 80
sus= a draught horse, 118
symbolical action, 132
—— language, 124

Taanach, 39
tabernacles, feast of, 98
table, to eat at one's, 18
Tab-rimmon, 167
Tadmor, 104
—— Josephus' account of, 105
talent, value of, 114
Tamar, 104
Taphath, daughter of Solomon, 39
targets, 115
Targum, interpretation in the, 52
Tarshish, ships of, 116, 242
—— =Tartessus in Spain, 117
taxation, excessive, under Solomon, 114
Temple, dimensions of, 54
—— porch of, 55
—— windows of, 55
—— roof of, 58
—— completion of, 79
—— dedication of, 82
—— in what year dedicated, 99
—— plundering of, 161
tent of meeting, 11, 83
—— *of the Lord*, 25
tents=homes, 98
text, doubtful correctness of, 107
'*then*', not a particle of time, 33
throne, form of, 116
Tibni, son of Ginath, 176
Tiphsah, 43
Tirzah, 159, 168, 172, 175
to=for, 80
Tobit, birthplace of, 179
to-day, meaning of, 14, 228
Tophet, 122, 123
traders, various kinds of, 114
treasures, sense of, 81
trespass, referred to God, 90
tribes, the ten, revolt of, 139
Tyre, need of food supply in, 50
Tyrians, skilled seamen, 108

undersetters, meaning of, 76
unto this day, sense of, 106
Uphaz, gold of, 116
Uriah the Hittite, 163

venture, at a, 237
Versions, xv
vital heat, communication of, 2
Vulgate, renderings of, 22, 28, 38, 42, 62, 115, 119

Wady el Arish, 98
weaning, a great event, 127
wheels of the lavers, 76
wild beasts frequent in the Holy Land, 217
wives of Solomon, 120
'*word of the Lord, to fulfil*', first mentioned, 24
worshippers, looking toward a certain place, 90

year, return of the, what, 212
Yemen, port of, 108

Zadok, the priest, 4
—— anoints Solomon, 9
—— attends to the tabernacle at Gibeon, 11
—— family of, 23
—— succeeds Abiathar, 26
Zaredathah, 80, 131
Zarephath, 182, 198
Zarethan, 39, 80
Zartanah, 39
Zarthan, 80, 131
Zedekiah, leader of the priests of Ahab, 229, 230, 234
Zerah the Ethiopian, 169
Zeredah, 80, 131
Zidonians, the, 121
Zif, month of, 54
Zimri, 174
Zion, Mt, 82
Zobah, kingdom of, 129
Zoheleth, stone of, 5

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. AND SONS, AT THE UNIVERSITY PRESS

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES.

GENERAL EDITOR, THE VERY REV. J. J. S. PEROWNE,
DEAN OF PETERBOROUGH.

Opinions of the Press.

"*It is difficult to commend too highly this excellent series.*"—Guardian.

"*The modesty of the general title of this series has, we believe, led many to misunderstand its character and underrate its value. The books are well suited for study in the upper forms of our best schools, but not the less are they adapted to the wants of all Bible students who are not specialists. We doubt, indeed, whether any of the numerous popular commentaries recently issued in this country will be found more serviceable for general use.*"—Academy.

"*One of the most popular and useful literary enterprises of the nineteenth century.*"—Baptist Magazine.

"*Of great value. The whole series of comments for schools is highly esteemed by students capable of forming a judgment. The books are scholarly without being pretentious: and information is so given as to be easily understood.*"—Sword and Trowel.

"*The value of the work as an aid to Biblical study, not merely in schools but among people of all classes who are desirous to have intelligent knowledge of the Scriptures, cannot easily be over-estimated.*"—The Scotsman.

The Book of Judges. J. J. LIAS, M.A. "His introduction is clear and concise, full of the information which young students require, and indicating the lines on which the various problems suggested by the Book of Judges may be solved."—*Baptist Magazine.*

1 Samuel, by A. F. KIRKPATRICK. "Remembering the interest with which we read the *Books of the Kingdom* when they were appointed as a subject for school work in our boyhood, we have looked with some eagerness into Mr Kirkpatrick's volume, which contains the first instalment of them. We are struck with the great improvement in character, and variety in the materials, with which schools are now supplied. A clear map inserted in each volume, notes suiting the convenience of the scholar and the difficulty of the passage, and not merely dictated by the fancy of the commentator, were luxuries which a quarter of a century ago the Biblical student could not buy."—*Church Quarterly Review.*

"To the valuable series of Scriptural expositions and elementary commentaries which is being issued at the Cambridge University Press, under the title 'The Cambridge Bible for Schools,' has been added **The First Book of Samuel** by the Rev. A. F. KIRKPATRICK. Like other volumes of the series, it contains a carefully written historical and critical introduction, while the text is profusely illustrated and explained by notes."—*The Scotsman.*

10,000
12/2/39

II. Samuel. A. F. KIRKPATRICK, M.A. "Small as this work is in mere dimensions, it is every way the best on its subject and for its purpose that we know of. The opening sections at once prove the thorough competence of the writer for dealing with questions of criticism in an earnest, faithful and devout spirit; and the appendices discuss a few special difficulties with a full knowledge of the data, and a judicial reserve, which contrast most favourably with the superficial dogmatism which has too often made the exegesis of the Old Testament a field for the play of unlimited paradox and the ostentation of personal infallibility. The notes are always clear and suggestive; never trifling or irrelevant; and they everywhere demonstrate the great difference in value between the work of a commentator who is also a Hebraist, and that of one who has to depend for his Hebrew upon secondhand sources."—*Academy.*

"The Rev. A. F. KIRKPATRICK has now completed his commentary on the two books of Samuel. This second volume, like the first, is furnished with a scholarly and carefully prepared critical and historical introduction, and the notes supply everything necessary to enable the merely English scholar—so far as is possible for one ignorant of the original language—to gather up the precise meaning of the text. Even Hebrew scholars may consult this small volume with profit."—*Scotsman.*

I. Kings and Ephesians. "With great heartiness we commend these most valuable little commentaries. We had rather purchase these than nine out of ten of the big blown up expositions. Quality is far. better than quantity, and we have it here."—*Sword and Trowel.*

I. Kings. "This is really admirably well done, and from first to last there is nothing but commendation to give to such honest work."—*Bookseller.*

II. Kings. "The Introduction is scholarly and wholly admirable, while the notes must be of incalculable value to students."—*Glasgow Herald.*

"It is equipped with a valuable introduction and commentary, and makes an admirable text book for Bible-classes."—*Scotsman.*

"It would be difficult to find a commentary better suited for general use."—*Academy.*

The Book of Job. "Able and scholarly as the Introduction is, it is far surpassed by the detailed exegesis of the book. In this Dr DAVIDSON'S strength is at its greatest. His linguistic knowledge, his artistic habit, his scientific insight, and his literary power have full scope when he comes to exegesis....The book is worthy of the reputation of Dr Davidson; it represents the results of many years of labour, and it will greatly help to the right understanding of one of the greatest works in the literature of the world."—*The Spectator.*

"In the course of a long introduction, Dr DAVIDSON has presented us with a very able and very interesting criticism of this wonderful book. Its contents, the nature of its composition, its idea and purpose, its integrity, and its age are all exhaustively treated of....We have not space to examine fully the text and notes before us, but we can, and do heartily, recommend the book, not only for the upper forms in schools, but to Bible students and teachers generally. As we wrote of a previous volume in the same series, this one leaves nothing to be desired. The notes are full and suggestive, without being too long, and, in itself, the introduction forms a valuable addition to modern Bible literature."—*The Educational Times.*

"Already we have frequently called attention to this exceedingly valuable work as its volumes have successively appeared. But we have never done so with greater pleasure, very seldom with so great pleasure, as we now refer to the last published volume, that on the **Book of Job**, by Dr DAVIDSON, of Edinburgh....We cordially commend the volume to all our readers. The least instructed will understand and enjoy it; and mature scholars will learn from it."—*Methodist Recorder.*

Job—Hosea. "It is difficult to commend too highly this excellent series, the volumes of which are now becoming numerous. The two books before us, small as they are in size, comprise almost everything that the young student can reasonably expect to find in the way of helps towards such general knowledge of their subjects as may be gained without an attempt to grapple with the Hebrew; and even the learned scholar can hardly read without interest and benefit the very able introductory matter which both these commentators have prefixed to their volumes. It is not too much to say that these works have brought within the reach of the ordinary reader resources which were until lately quite unknown for understanding some of the most difficult and obscure portions of Old Testament literature."—*Guardian.*

Ecclesiastes; or, the Preacher.—"Of the Notes, it is sufficient to say that they are in every respect worthy of Dr PLUMPTRE's high reputation as a scholar and a critic, being at once learned, sensible, and practical. . . . An appendix, in which it is clearly proved that the author of *Ecclesiastes* anticipated Shakspeare and Tennyson in some of their finest thoughts and reflections, will be read with interest by students both of Hebrew and of English literature. Commentaries are seldom attractive reading. This little volume is a notable exception."—*The Scotsman.*

"In short, this little book is of far greater value than most of the larger and more elaborate commentaries on this Scripture. Indispensable to the scholar, it will render real and large help to all who have to expound the dramatic utterances of **The Preacher** whether in the Church or in the School."—*The Expositor.*

"The '*ideal* biography' of the author is one of the most exquisite and fascinating pieces of writing we have met with, and, granting its starting point, throws wonderful light on many problems connected with the book. The notes illustrating the text are full of delicate criticism, fine glowing insight, and apt historical allusion. An abler volume than Professor PLUMPTRE's we could not desire."—*Baptist Magazine.*

Jeremiah, by A. W. STREANE. "The arrangement of the book is well treated on pp. xxx., 396, and the question of Baruch's relations with its composition on pp. xxvii., xxxiv., 317. The illustrations from English literature, history, monuments, works on botany, topography, etc., are good and plentiful, as indeed they are in other volumes of this series."—*Church Quarterly Review*, April, 1881.

"Mr STREANE's **Jeremiah** consists of a series of admirable and well-nigh exhaustive notes on the text, with introduction and appendices, drawing the life, times, and character of the prophet, the style, contents, and arrangement of his prophecies, the traditions relating to Jeremiah, meant as a type of Christ (a most remarkable chapter), and other prophecies relating to Jeremiah."—*The English Churchman and Clerical Journal.*

Obadiah and Jonah. "This number of the admirable series of Scriptural expositions issued by the Syndics of the Cambridge University Press is well up to the mark. The numerous notes are excellent. No difficulty is shirked, and much light is thrown on the contents both of Obadiah and Jonah. Scholars and students of to-day are to be congratulated on having so large an amount of information on Biblical subjects, so clearly and ably put together, placed within their reach in such small bulk. To all Biblical students the series will be acceptable, and for the use of Sabbath-school teachers will prove invaluable."—*North British Daily Mail.*

"It is a very useful and sensible exposition of these two Minor Prophets, and deals very thoroughly and honestly with the immense difficulties of the later-named of the two, from the orthodox point of view."—*Expositor.*

"**Haggai and Zechariah.** This interesting little volume is of great value. It is one of the best books in that well-known series of scholarly and popular commentaries, 'the Cambridge Bible for Schools and Colleges' of which Dean Perowne is the General Editor. In the expositions of Archdeacon Perowne we are always sure to notice learning, ability, judgment and reverence .... The notes are terse and pointed, but full and reliable."—*Churchman.*

"**The Gospel according to St Matthew**, by the Rev. A. CARR. The introduction is able, scholarly, and eminently practical, as it bears on the authorship and contents of the Gospel, and the original form in which it is supposed to have been written. It is well illustrated by two excellent maps of the Holy Land and of the Sea of Galilee."—*English Churchman.*

"**St Matthew**, edited by A. CARR, M.A. **The Book of Joshua**, edited by G. F. MACLEAR, D.D. **The General Epistle of St James**, edited by E. H. PLUMPTRE, D.D. The introductions and notes are scholarly, and generally such as young readers need and can appreciate. The maps in both Joshua and Matthew are very good, and all matters of editing are faultless. Professor Plumptre's notes on 'The Epistle of St James' are models of terse, exact, and elegant renderings of the original, which is too often obscured in the authorised version."—*Nonconformist.*

"**St Mark**, with Notes by the Rev. G. F. MACLEAR, D.D. Into this small volume Dr Maclear, besides a clear and able Introduction to the Gospel, and the text of St Mark, has compressed many hundreds of valuable and helpful notes. In short, he has given us a capital manual of the kind required—containing all that is needed to illustrate the text, i. e. all that can be drawn from the history, geography, customs, and manners of the time. But as a handbook, giving in a clear and succinct form the information which a lad requires in order to stand an examination in the Gospel, it is admirable......I can very heartily commend it, not only to the senior boys and girls in our High Schools, but also to Sunday-school teachers, who may get from it the very kind of knowledge they often find it hardest to get."—*Expositor.*

"With the help of a book like this, an intelligent teacher may make 'Divinity' as interesting a lesson as any in the school course. The notes are of a kind that will be, for the most part, intelligible to boys of the lower forms of our public schools; but they may be read with greater profit by the fifth and sixth, in conjunction with the original text."—*The Academy.*

"**St Luke.** Canon FARRAR has supplied students of the Gospel with an admirable manual in this volume. It has all that copious variety of illustration, ingenuity of suggestion, and general soundness of interpretation which readers are accustomed to expect from the learned and eloquent editor. Any one who has been accustomed to associate the idea of 'dryness' with a commentary, should go to Canon Farrar's **St Luke** for a more correct impression. He will find that a commentary may be made interesting in the highest degree, and that without losing anything of its solid value. . . . But, so to speak, it is *too good* for some of the readers for whom it is intended."—*The Spectator.*

"Canon FARRAR'S contribution to The Cambridge School Bible is one of the most valuable yet made. His annotations on **The Gospel according to St Luke**, while they display a scholarship at least as sound, and an erudition at least as wide and varied as those of the editors of St Matthew and St Mark, are rendered telling and attractive by a more lively imagination, a keener intellectual and spiritual insight, a more incisive and picturesque style. His *St Luke* is worthy to be ranked with Professor Plumptre's *St James*, than which no higher commendation can well be given."—*The Expositor.*

"**St Luke.** Edited by Canon FARRAR, D.D. We have received with pleasure this edition of the Gospel by St Luke, by Canon Farrar. It is another instalment of the best school commentary of the Bible we possess. Of the expository part of the work we cannot speak too highly. It is admirable in every way, and contains just the sort of information needed for Students of the English text unable to make use of the original Greek for themselves."—*The Nonconformist and Independent.*

"As a handbook to the third gospel, this small work is invaluable. The author has compressed into little space a vast mass of scholarly information. . . The notes are pithy, vigorous, and suggestive, abounding in pertinent illustrations from general literature, and aiding the youngest reader to an intelligent appreciation of the text. A finer contribution to 'The Cambridge Bible for Schools' has not yet been made."—*Baptist Magazine.*

"We were quite prepared to find in Canon FARRAR'S **St Luke** a masterpiece of Biblical criticism and comment, and we are not disappointed by our examination of the volume before us. It reflects very faithfully the learning and critical insight of the Canon's greatest works, his 'Life of Christ' and his 'Life of St Paul', but differs widely from both in the terseness and condensation of its style. What Canon Farrar has evidently aimed at is to place before students as much information as possible within the limits of the smallest possible space, and in this aim he has hit the mark to perfection."—*The Examiner.*

The Gospel according to St John. "Of the notes we can say with confidence that they are useful, necessary, learned, and brief. To Divinity students, to teachers, and for private use, this compact Commentary will be found a valuable aid to the better understanding of the Sacred Text."—*School Guardian.*

"The new volume of the 'Cambridge Bible for Schools'—the **Gospel according to St John**, by the Rev. A. PLUMMER—shows as careful and thorough work as either of its predecessors. The introduction concisely yet fully describes the life of St John, the authenticity of the Gospel, its characteristics, its relation to the Synoptic Gospels, and to the Apostle's First Epistle, and the usual subjects referred to in an 'introduction'."—*The Christian Church.*

"The notes are extremely scholarly and valuable, and in most cases exhaustive, bringing to the elucidation of the text all that is best in commentaries, ancient and modern."—*The English Churchman and Clerical Journal.*

"(1) **The Acts of the Apostles.** By J. RAWSON LUMBY, D.D. (2) **The Second Epistle of the Corinthians**, edited by Professor LIAS. The introduction is pithy, and contains a mass of carefully-selected information on the authorship of the Acts, its designs, and its sources. ......The Second Epistle of the Corinthians is a manual beyond all praise, for the excellence of its pithy and pointed annotations, its analysis of the contents, and the fulness and value of its introduction."—*Examiner.*

"The concluding portion of the **Acts of the Apostles**, under the very competent editorship of Dr LUMBY, is a valuable addition to our school-books on that subject. Detailed criticism is impossible within the space at our command, but we may say that the ample notes touch with much exactness the very points on which most readers of the text desire information. Due reference is made, where necessary, to the Revised Version; the maps are excellent; and we do not know of any other volume where so much help is given to the complete understanding of one of the most important and, in many respects, difficult books of the New Testament."—*School Guardian.*

"The Rev. H. C. G. MOULE, M.A., has made a valuable addition to THE CAMBRIDGE BIBLE FOR SCHOOLS in his brief commentary on the **Epistle to the Romans.** The "Notes" are very good, and lean, as the notes of a School Bible should, to the most commonly accepted and orthodox view of the inspired author's meaning; while the Introduction, and especially the Sketch of the Life of St Paul, is a model of condensation. It is as lively and pleasant to read as if two or three facts had not been crowded into well-nigh every sentence."—*Expositor.*

"**The Epistle to the Romans.** It is seldom we have met with a work so remarkable for the compression and condensation of all that is valuable in the smallest possible space as in the volume before us. Within its limited pages we have 'a sketch of the Life of St Paul,' we have further a critical account of the date of the Epistle to the Romans, of its language, and of its genuineness. The notes are numerous, full of matter, to the point, and leave no real difficulty or obscurity unexplained."—*The Examiner.*

"**The First Epistle to the Corinthians.** Edited by Professor LIAS. Every fresh instalment of this annotated edition of the Bible for Schools confirms the favourable opinion we formed of its value from the examination of its first number. The origin and plan of the Epistle are discussed with its character and genuineness."—*The Nonconformist.*

"**The Second Epistle to the Corinthians.** By Professor LIAS. **The General Epistles of St Peter and St Jude.** By E. H. PLUMPTRE, D.D. We welcome these additions to the valuable series of the Cambridge Bible. We have nothing to add to the commendation which we have from the first publication given to this edition of the Bible. It is enough to say that Professor Lias has completed his work on the two Epistles to the Corinthians in the same admirable manner as at first. Dr Plumptre has also completed the Catholic Epistles."—*Nonconformist.*

The Epistle to the Ephesians. By Rev. H. C. G. MOULE, M.A. "It seems to us the model of a School and College Commentary—comprehensive, but not cumbersome; scholarly, but not pedantic."—*Baptist Magazine.*

Hebrews. "Like his (Canon Farrar's) commentary on Luke it possesses all the best characteristics of his writing. It is a work not only of an accomplished scholar, but of a skilled teacher."—*Baptist Magazine.*

"We heartily commend this volume of this excellent work."—*Sunday School Chronicle.*

"**The General Epistle of St James,** by Professor PLUMPTRE, D.D. Nevertheless it is, so far as I know, by far the best exposition of the Epistle of St James in the English language. Not Schoolboys or Students going in for an examination alone, but Ministers and Preachers of the Word, may get more real help from it than from the most costly and elaborate commentaries."—*Expositor.*

The Epistles of St John. By the Rev. A. PLUMMER, M.A., D.D. "This forms an admirable companion to the 'Commentary on the Gospel according to St John,' which was reviewed in *The Churchman* as soon as it appeared. Dr Plummer has some of the highest qualifications for such a task; and these two volumes, their size being considered, will bear comparison with the best Commentaries of the time."—*The Churchman.*

"His small volume is, for all practical purposes, complete, both in the Introduction and Notes. He is an accomplished scholar, a keen dialectician, a sound critic, and a judicious expositor, in full sympathy, also, with the utterances of the great Apostle of Love. Our space does not admit us to enter into details, but the estimate we have expressed is the result of a full and minute acquaintance with this delightful little book."—*The Baptist Magazine.*

"Dr PLUMMER's edition of **the Epistles of St John** is worthy of its companions in the 'Cambridge Bible for Schools' Series. The subject, though not apparently extensive, is really one not easy to treat, and requiring to be treated at length, owing to the constant reference to obscure heresies in the Johannine writings. Dr Plummer has done his exegetical task well."—*The Saturday Review.*

THE CAMBRIDGE GREEK TESTAMENT

FOR SCHOOLS AND COLLEGES

with a Revised Text, based on the most recent critical authorities, and English Notes, prepared under the direction of the General Editor,

THE VERY REVEREND J. J. S. PEROWNE, D.D.

St Matthew. "Copious illustrations, gathered from a great variety of sources, make his notes a very valuable aid to the student. They are indeed remarkably interesting, while all explanations on meanings, applications, and the like are distinguished by their lucidity and good sense."—*Pall Mall Gazette.*

St Mark. "The Cambridge Greek Testament of which Dr MACLEAR'S edition of the Gospel according to St Mark is a volume, certainly supplies a want. Without pretending to compete with the leading commentaries, or to embody very much original research, it forms a most satisfactory introduction to the study of the New Testament in the original....Dr Maclear's introduction contains all that is known of St Mark's life; an account of the circumstances in which the Gospel was composed, with an estimate of the influence of St Peter's teaching upon St Mark; an excellent sketch of the special characteristics of this Gospel; an analysis, and a chapter on the text of the New Testament generally."—*Saturday Review.*

St Luke. "Of this second series we have a new volume by Archdeacon FARRAR on *St Luke*, completing the four Gospels....It gives us in clear and beautiful language the best results of modern scholarship. We have a most attractive *Introduction.* Then follows a sort of composite Greek text, representing fairly and in very beautiful type the consensus of modern textual critics. At the beginning of the exposition of each chapter of the Gospel are a few short critical notes giving the manuscript evidence for such various readings as seem to deserve mention. The expository notes are short, but clear and helpful. For young students and those who are not disposed to buy or to study the much more costly work of Godet, this seems to us to be the best book on the Greek Text of the Third Gospel."—*Methodist Recorder.*

St John. "We take this opportunity of recommending to ministers on probation, the very excellent volume of the same series on this part of the New Testament. We hope that most or all of our young ministers will prefer to study the volume in the *Cambridge Greek Testament for Schools.*"—*Methodist Recorder.*

The Acts of the Apostles. "Professor LUMBY has performed his laborious task well, and supplied us with a commentary the fulness and freshness of which Bible students will not be slow to appreciate. The volume is enriched with the usual copious indexes and four coloured maps."—*Glasgow Herald.*

I. Corinthians. "Mr LIAS is no novice in New Testament exposition, and the present series of essays and notes is an able and helpful addition to the existing books."—*Guardian.*

The Epistles of St John. "In the very useful and well annotated series of the Cambridge Greek Testament the volume on the Epistles of St John must hold a high position...The notes are brief, well informed and intelligent."—*Scotsman.*

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. AND SONS, AT THE UNIVERSITY PRESS.

SOME PUBLICATIONS OF THE

CAMBRIDGE UNIVERSITY PRESS.

THE PITT PRESS SERIES.

I. GREEK.

Aristophanes. Aves—Plutus—Ranæ. By W. C. Green, M.A., late Assistant Master at Rugby School. 3*s.* 6*d.* each.

Aristotle. Outlines of the Philosophy of. Compiled by Edwin Wallace, M.A., LL.D. Third Edition, Enlarged. 4*s.* 6*d.*

Euripides. Heracleidae. With Introduction and Explanatory Notes. By E. A. Beck, M.A., Fellow of Trinity Hall. 3*s.* 6*d.*

—— **Hercules Furens.** With Introduction, Notes and Analysis. By A. Gray, M.A., and J. T. Hutchinson, M.A. New Ed. 2*s.*

—— **Hippolytus.** With Introduction and Notes. By W. S. Hadley, M.A., Fellow of Pembroke College. 2*s.*

Herodotus, Book VI. Edited with Notes, Introduction and Maps. By E. S. Shuckburgh, M.A. 4*s.*

—— **Book VIII., Chaps. 1—90.** By the same Editor. 3*s.* 6*d.*

—— **Book IX., Chaps. 1—89.** By the same Editor. 3*s.* 6*d.*

Homer. Odyssey, Book IX. With Introduction, Notes and Appendices by G. M. Edwards, M.A. 2*s.* 6*d.*

—— **Odyssey, Book X.** By the same Editor. 2*s.* 6*d.*

Luciani Somnium Charon Piscator et De Luctu. By W. E. Heitland, M.A., Fellow of St John's College, Cambridge. 3*s.* 6*d.*

Platonis Apologia Socratis. With Introduction, Notes and Appendices. By J. Adam, M.A. 3*s.* 6*d.*

—— **Crito.** With Introduction, Notes and Appendix. By the same Editor. 2*s.* 6*d.*

Plutarch. Lives of the Gracchi. With Introduction, Notes and Lexicon by Rev. H. A. Holden, M.A., LL.D. 6*s.*

—— **Life of Nicias.** By the same Editor. 5*s.*

—— **Life of Sulla.** By the same Editor. 6*s.*

Sophocles. Oedipus Tyrannus. School Edition, with Introduction and Commentary by R. C. Jebb, Litt.D., LL.D. 4*s.* 6*d.*

Thucydides, Book VII. With Notes and Introduction. By H. R. Tottenham, M.A. [*Nearly ready.*

Xenophon. Agesilaus. By H. Hailstone, M.A. 2*s.* 6*d.*

Xenophon. Anabasis. With Introduction, Map and English Notes, by A. Pretor, M.A. Two vols. 7*s.* 6*d.*

—— **Books I. III. IV. and V.** By the same. 2*s.* each.

—— **Books II. VI. and VII.** By the same. 2*s.* 6*d.* each.

Xenophon. Cyropaedeia. Books I. II. With Introduction and Notes by Rev. H. A. Holden, M.A., LL.D. 2 vols. 6*s.*

—— —— **Books III. IV. and V.** By the same Editor. 5*s.*

London: Cambridge Warehouse, Ave Maria Lane.

2/4/89

II. LATIN.

Beda's Ecclesiastical History, Books III., IV. Edited with a life, Notes, Glossary, Onomasticon and Index, by J. E. B. MAYOR, M.A., and J. R. LUMBY, D.D. Revised Edition. 7*s*. 6*d*.

——— **Books I. II.** By the same Editors. [*In the Press.*

Caesar. De Bello Gallico, Comment. I. With Maps and Notes by A. G. PESKETT, M.A., Fellow of Magdalene College, Cambridge. 1*s*. 6*d*.

——— **Comment. II. III.** 2*s*.

——— **Comment. I. II. III.** 3*s*.

——— **Comment. IV. V.**, and **Comment. VII.** 2*s*. each.

——— **Comment. VI.** and **Comment. VIII.** 1*s*. 6*d*. each.

Cicero. De Amicitia. Edited by J. S. REID, Litt.D., Fellow of Gonville and Caius College. Revised Edition. 3*s*. 6*d*.

Cicero. De Senectute. By the same Editor. 3*s*. 6*d*.

Cicero. In Gaium Verrem Actio Prima. With Notes, by H. COWIE, M.A. 1*s*. 6*d*.

Cicero. In Q. Caecilium Divinatio et in C. Verrem Actio. With Notes by W. E. HEITLAND, M.A., and H. COWIE, M.A. 3*s*.

Cicero. Philippica Secunda. With Introduction and Notes by A. G. PESKETT, M.A. 3*s*. 6*d*.

Cicero. Oratio pro Archia Poeta. By J. S. REID, Litt.D. Revised Edition. 2*s*.

Cicero. Pro L. Cornelio Balbo Oratio. By the same. 1*s*. 6*d*.

Cicero. Oratio pro Tito Annio Milone, with English Notes, &c., by JOHN SMYTH PURTON, B.D. 2*s*. 6*d*.

Cicero. Oratio pro L. Murena, with English Introduction and Notes. By W. E. HEITLAND, M.A. 3*s*.

Cicero. Pro Cn. Plancio Oratio, by H. A. HOLDEN, LL.D. Second Edition. 4*s*. 6*d*.

Cicero. Pro P. Cornelio Sulla Oratio. By J. S. REID, Litt.D. 3*s*. 6*d*.

Cicero. Somnium Scipionis. With Introduction and Notes. Edited by W. D. PEARMAN, M.A. 2*s*.

Horace. Epistles, Book I. With Notes and Introduction by E. S. SHUCKBURGH, M.A., late Fellow of Emmanuel College. 2*s*. 6*d*.

Livy. Book XXI. With Notes, Introduction and Maps. By M. S. DIMSDALE, M.A., Fellow of King's College. 2*s*. 6*d*.

——— **Book XXII.** By the same Editor. 2*s*. 6*d*.

Lucan. Pharsaliae Liber Primus, with English Introduction and Notes by W. E. HEITLAND, M.A., and C. E. HASKINS, M.A. 1*s*. 6*d*.

Lucretius, Book V. With Notes and Introduction by J. D. DUFF, M.A., Fellow of Trinity College. 2*s*.

Ovidii Nasonis Fastorum Liber VI. With Notes by A. SIDGWICK, M.A., Tutor of Corpus Christi College, Oxford. 1*s*. 6*d*.

Quintus Curtius. A Portion of the History (Alexander in India). By W. E. Heitland, M.A., and T. E. Raven, B.A. With Two Maps. 3*s.* 6*d.*

Vergili Maronis Aeneidos Libri I.—XII. Edited with Notes by A. Sidgwick, M.A. 1*s.* 6*d.* each.

——— **Bucolica.** With Introduction and Notes by the same Editor. 1*s.* 6*d.*

——— **Georgicon Libri I. II.** By the same Editor. 2*s.*

——— ——— **Libri III. IV.** By the same Editor. 2*s.*

III. FRENCH.

Corneille. La Suite du Menteur. A Comedy in Five Acts. With Notes Philological and Historical, by the late G. Masson, B.A. 2*s.*

De Bonnechose. Lazare Hoche. With four Maps, Introduction and Commentary, by C. Colbeck, M.A. Revised Edition. 2*s.*

D'Harleville. Le Vieux Célibataire. A Comedy, Grammatical and Historical Notes, by G. Masson, B.A. 2*s.*

De Lamartine. Jeanne D'Arc. Edited with a Map and Notes Historical and Philological, and a Vocabulary, by Rev. A. C. Clapin, M.A., St John's College, Cambridge. 2*s.*

De Vigny. La Canne de Jonc. Edited with Notes by Rev. H. A. Bull, M.A., late Master at Wellington College. 2*s.*

Erckmann-Chatrian. La Guerre. With Map, Introduction and Commentary by Rev. A. C. Clapin, M.A. 3*s.*

La Baronne de Staël-Holstein. Le Directoire. (Considérations sur la Révolution Française. Troisième et quatrième parties.) Revised and enlarged. With Notes by G. Masson, B.A. and G. W. Prothero, M.A. 2*s.*

——— ——— **Dix Années d'Exil. Livre II. Chapitres 1—8.** By the same Editors. New Edition, enlarged. 2*s.*

Lemercier. Fredegonde et Brunehaut. A Tragedy in Five Acts. By Gustave Masson, B.A. 2*s.*

Molière. Le Bourgeois Gentilhomme, Comédie-Ballet en Cinq Actes. (1670.) By Rev. A. C. Clapin, M.A. Revised Edition. 1*s.* 6*d.*

——— **L'École des Femmes.** With Introduction and Notes by G. Saintsbury, M.A. 2*s.* 6*d.*

Piron. La Métromanie. A Comedy, with Notes, by G. Masson, B.A. 2*s.*

Sainte-Beuve. M. Daru (Causeries du Lundi, Vol. IX.). By G. Masson, B.A. 2*s.*

Saintine. Picciola. With Introduction, Notes and Map. By Rev. A. C. Clapin, M.A. 2*s.*

Scribe and Legouvé. Bataille de Dames. Edited by Rev. H. A. Bull, M.A. 2*s.*

Scribe. Le Verre d'Eau. A Comedy; with Memoir, Grammatical and Historical Notes. Edited by C. Colbeck, M.A. 2*s.*

Sédaine. Le Philosophe sans le savoir. Edited with Notes by Rev. H. A. Bull, M.A., late Master at Wellington College. 2*s.*

Thierry. Lettres sur l'histoire de France (XIII.—XXIV). By G. Masson, B.A. and G. W. Prothero, M.A. 2*s.* 6*d.*

——— **Récits des Temps Mérovingiens I—III.** Edited by Gustave Masson, B.A. Univ. Gallic., and A. R. Ropes, M.A. With Map. 3*s.*

Villemain. Lascaris ou Les Grecs du XVe Siècle, Nouvelle Historique. By G. Masson, B.A. 2*s.*

Voltaire. Histoire du Siècle de Louis XIV. Chaps. I.—XIII. Edited by G. Masson, B.A. and G. W. Prothero, M.A. 2*s.* 6*d.*

——— **Part II. Chaps. XIV—XXIV.** By the same Editors. With Three Maps. 2*s.* 6*d.*

——— **Part III. Chaps. XXV. to end.** By the same Editors. 2*s.* 6*d.*

Xavier de Maistre. La Jeune Sibérienne. Le Lépreux de la Cité D'Aoste. By G. Masson, B.A. 2*s.*

IV. GERMAN.

Ballads on German History. Arranged and annotated by Wilhelm Wagner, Ph.D. 2*s.*

Benedix. Doctor Wespe. Lustspiel in fünf Aufzügen. Edited with Notes by Karl Hermann Breul, M.A. 3*s.*

Freytag. Der Staat Friedrichs des Grossen. With Notes. By Wilhelm Wagner, Ph.D. 2*s.*

German Dactylic Poetry. Arranged and annotated by Wilhelm Wagner, Ph.D. 3*s.*

Goethe's Knabenjahre. (1749—1759.) Arranged and annotated by Wilhelm Wagner, Ph.D. 2*s.*

——— **Hermann und Dorothea.** By Wilhelm Wagner, Ph.D. Revised edition by J. W. Cartmell, M.A. 3*s.* 6*d.*

Gutzkow. Zopf und Schwert. Lustspiel in fünf Aufzügen. By H. J. Wolstenholme, B.A. (Lond.). 3*s.* 6*d.*

Hauff. Das Bild des Kaisers. By Karl Hermann Breul, M.A., Ph.D., University Lecturer in German. 3*s.*

Hauff. Das Wirthshaus im Spessart. By A. Schlottmann, Ph.D. 3*s.* 6*d.*

Hauff. Die Karavane. Edited with Notes by A. Schlottmann, Ph.D. 3*s.* 6*d.*

Immermann. Der Oberhof. A Tale of Westphalian Life, by Wilhelm Wagner, Ph.D. 3*s.*

Kohlrausch. Das Jahr 1813. With English Notes by Wilhelm Wagner, Ph.D. 2*s.*

Lessing and Gellert. Selected Fables. Edited with Notes by Karl Hermann Breul, M.A. 3*s.*

Mendelssohn's Letters. Selections from. Edited by James Sime, M.A. 3*s.*

Raumer. Der erste Kreuzzug (1095—1099). By WILHELM WAGNER, Ph.D. 2*s.*

Riehl. Culturgeschichtliche Novellen. Edited by H. J. WOLSTENHOLME, B.A. (Lond.). 4*s.* 6*d.*

Uhland. Ernst, Herzog von Schwaben. With Introduction and Notes. By the same Editor. 3*s.* 6*d.*

V. ENGLISH.

Ancient Philosophy from Thales to Cicero, A Sketch of. By JOSEPH B. MAYOR, M.A. 3*s.* 6*d.*

Bacon's History of the Reign of King Henry VII. With Notes by the Rev. Professor LUMBY, D.D. 3*s.*

Cowley's Essays. With Introduction and Notes, by the Rev. Professor LUMBY, D.D. 4*s.*

Geography, Elementary Commercial. A Sketch of the Commodities and the Countries of the World. By H. R. MILL, D.Sc., F.R.S.E. 1*s.*

More's History of King Richard III. Edited with Notes, Glossary, Index of Names. By J. RAWSON LUMBY, D.D. 3*s.* 6*d.*

More's Utopia. With Notes, by Rev. Prof. LUMBY, D.D. 3*s.* 6*d.*

The Two Noble Kinsmen, edited with Introduction and Notes, by the Rev. Professor SKEAT, Litt.D. 3*s.* 6*d.*

VI. EDUCATIONAL SCIENCE.

Comenius, John Amos, Bishop of the Moravians. His Life and Educational Works, by S. S. LAURIE, A.M., F.R.S.E. New Edition, revised. 3*s.* 6*d.*

Education, Three Lectures on the Practice of.
I. On Marking, by H. W. EVE, M.A.
II. On Stimulus, by A. SIDGWICK, M.A.
III. On the Teaching of Latin Verse Composition, by E. A. ABBOTT, D.D. 2*s.*

Stimulus. A Lecture delivered for the Teachers' Training Syndicate, May, 1882, by A. SIDGWICK, M.A. 1*s.*

Locke on Education. With Introduction and Notes by the Rev. R. H. QUICK, M.A. 3*s.* 6*d.*

Milton's Tractate on Education. A facsimile reprint from the Edition of 1673. Edited, with Introduction and Notes, by OSCAR BROWNING, M.A. 2*s.*

Modern Languages, Lectures on the Teaching of. By C. COLBECK, M.A. 2*s.*

Teacher, General Aims of the, and Form Management. Two Lectures delivered in the University of Cambridge in the Lent Term, 1883, by F. W. FARRAR, D.D. and R. B. POOLE, B.D. 1*s.* 6*d.*

Teaching, Theory and Practice of. By the Rev. E. THRING, M.A., late Head Master of Uppingham School. New Edition. 4*s.* 6*d.*

Other Volumes are in preparation.

London: Cambridge Warehouse, Ave Maria Lane.

The Cambridge Bible for Schools and Colleges.

GENERAL EDITOR: J. J. S. PEROWNE, D.D.,
DEAN OF PETERBOROUGH.

"It is difficult to commend too highly this excellent series."—*Guardian.*

"The modesty of the general title of this series has, we believe, led many to misunderstand its character and underrate its value. The books are well suited for study in the upper forms of our best schools, but not the less are they adapted to the wants of all Bible students who are not specialists. We doubt, indeed, whether any of the numerous popular commentaries recently issued in this country will be found more serviceable for general use."—*Academy.*

"Of great value. The whole series of comments for schools is highly esteemed by students capable of forming a judgment. The books are scholarly without being pretentious: information is so given as to be easily understood."—*Sword and Trowel.*

Now Ready. Cloth, Extra Fcap. 8vo.

Book of Joshua. By Rev. G. F. MACLEAR, D.D. With Maps. 2*s.* 6*d.*

Book of Judges. By Rev. J. J. LIAS, M.A.. 3*s.* 6*d.*

First Book of Samuel. By Rev. Prof. KIRKPATRICK, M.A. With Map. 3*s.* 6*d.*

Second Book of Samuel. By Rev. Prof. KIRKPATRICK, M.A. With 2 Maps. 3*s.* 6*d.*

First Book of Kings. By Rev. Prof. LUMBY, D.D. With 3 Maps. 3*s.* 6*d.*

Second Book of Kings. By Rev. Prof. LUMBY, D.D. With 3 Maps. 3*s.* 6*d.*

Book of Job. By Rev. A. B. DAVIDSON, D.D. 5*s.*

Book of Ecclesiastes. By Very Rev. E. H. PLUMPTRE, D.D. 5*s.*

Book of Jeremiah. By Rev. A. W. STREANE, M.A. 4*s.* 6*d.*

Book of Hosea. By Rev. T. K. CHEYNE, M.A., D.D. 3*s.*

London: Cambridge Warehouse, Ave Maria Lane.

Books of Obadiah & Jonah. By Archdeacon PEROWNE. 2*s.* 6*d.*

Book of Micah. By Rev. T. K. CHEYNE, M.A., D.D. 1*s.* 6*d.*

Books of Haggai & Zechariah. By Archdeacon PEROWNE. 3*s.*

Gospel according to St Matthew. By Rev. A. CARR, M.A. With 2 Maps. 2*s.* 6*d.*

Gospel according to St Mark. By Rev. G. F. MACLEAR, D.D. With 4 Maps. 2*s.* 6*d.*

Gospel according to St Luke. By Archdeacon FARRAR. With 4 Maps. 4*s.* 6*d.*

Gospel according to St John. By Rev. A. PLUMMER, M.A., D.D. With 4 Maps. 4*s.* 6*d.*

Acts of the Apostles. By Rev. Professor LUMBY, D.D. With 4 Maps. 4*s.* 6*d.*

Epistle to the Romans. By Rev. H. C. G. MOULE, M.A. 3*s.* 6*d.*

First Corinthians. By Rev. J. J. LIAS, M.A. With Map. 2*s.*

Second Corinthians. By Rev. J. J. LIAS, M.A. With Map. 2*s.*

Epistle to the Ephesians. By Rev. H. C. G. MOULE, M.A. 2*s.* 6*d.*

Epistle to the Philippians. By Rev. H. C. G. MOULE, M.A. 2*s.* 6*d.*

Epistle to the Hebrews. By Arch. FARRAR, D.D. 3*s.* 6*d.*

General Epistle of St James. By Very Rev. E. H. PLUMPTRE, D.D. 1*s.* 6*d.*

Epistles of St Peter and St Jude. By Very Rev. E. H. PLUMPTRE, D.D. 2*s.* 6*d.*

Epistles of St John. By Rev. A. PLUMMER, M.A., D.D. 3*s.* 6*d.*

Preparing.

Book of Genesis. By Very Rev. the Dean of Peterborough.

Books of Exodus, Numbers and Deuteronomy. By Rev. C. D. GINSBURG, LL.D.

Books of Ezra and Nehemiah. By Rev. Prof. RYLE, M.A.

Book of Psalms. By Rev. Prof. KIRKPATRICK, M.A.

Book of Isaiah. By W. ROBERTSON SMITH, M.A.

Book of Ezekiel. By Rev. A. B. DAVIDSON, D.D.

Epistle to the Galatians. By Rev. E. H. PEROWNE, D.D.

Epistles to the Colossians and Philemon. By Rev. H. C. G. MOULE, M.A.

Epistles to Timothy & Titus. By Rev. A. E. HUMPHREYS, M.A.

Book of Revelation. By Rev. W. H. SIMCOX, M.A.

London: Cambridge Warehouse, Ave Maria Lane.

The Cambridge Greek Testament for Schools and Colleges,

with a Revised Text, based on the most recent critical authorities, and English Notes, prepared under the direction of the General Editor,

J. J. S. PEROWNE, D.D., DEAN OF PETERBOROUGH.

Gospel according to St Matthew. By Rev. A. CARR, M.A. With 4 Maps. 4*s.* 6*d.*

Gospel according to St Mark. By Rev. G. F. MACLEAR, D.D. With 3 Maps. 4*s.* 6*d.*

Gospel according to St Luke. By Archdeacon FARRAR. With 4 Maps. 6*s.*

Gospel according to St John. By Rev. A. PLUMMER, D.D. With 4 Maps. 6*s.*

Acts of the Apostles. By Rev. Professor LUMBY, D.D. With 4 Maps. 6*s.*

First Epistle to the Corinthians. By Rev. J. J. LIAS, M.A. 3*s.*

Second Epistle to the Corinthians. By Rev. J. J. LIAS, M.A. [*In the Press.*

Epistle to the Hebrews. By Archdeacon FARRAR, D.D. 3*s.* 6*d.*

Epistle of St James. By Very Rev. E. H. PLUMPTRE, D.D. [*Preparing.*

Epistles of St John. By Rev. A. PLUMMER, M.A., D.D. 4*s.*

London: C. J. CLAY AND SONS,
CAMBRIDGE WAREHOUSE, AVE MARIA LANE.
Glasgow: 263, ARGYLE STREET.
Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. AND SONS, AT THE UNIVERSITY PRESS.

Date Due

~~JUN 6~~			
~~OV 17~~			
NOV 11			
~~NOV 8~~			
~~NOV 10~~			
NOV 12 [illegible]			
NOV 8 [illegible]			
JAN 2 6 '55			
DEC 7 '61			
JAN [illegible]			
DEC 1 8 '62			
[illegible]			
DEC [illegible]			
[illegible]			
MAY 2 4	1995		

Library Bureau Cat. no. 1137

CLAPP
3 5002 00169 7213
The first book of Kings.
1 8 1930

BS 1333 .L8 1888
Bible.
The first book of Kings